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GREENLAND  
A DESCRIPTION  
OF THE COUNTRY  
AND  
INHABITANTS

A Relation of the Mission, begun in the year  
1733, by the United Brethren,

NEW YORK: Printed and Sold by J. D. COOPER,  
at DAVID CROCKETT'S

Publication of David Crockett, 1733, and was  
the first of the series.

1733.

THE FIRST PART OF THE HISTORY OF THE  
MISSION, begun in the year 1733, by the  
United Brethren.

A SECOND PART, containing the History of the  
MISSION, begun in the year 1733, by the  
United Brethren.

A THIRD PART, containing the History of the  
MISSION, begun in the year 1733, by the  
United Brethren.

A FOURTH PART, containing the History of the  
MISSION, begun in the year 1733, by the  
United Brethren.





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T H E  
H I S T O R Y  
O F  
G R E E N L A N D:  
C O N T A I N I N G  
A D E S C R I P T I O N  
O F  
T H E C O U N T R Y,  
A N D  
I T S I N H A B I T A N T S:

A N D P A R T I C U L A R L Y,  
A R E L A T I O N of the MISSION, carried on for above  
these Thirty Years by the UNITAS FRATRUM,

A T  
N E W H E R R N H U T H and L I C H T E N F E L S, in that Country.

By D A V I D C R A N T Z.

T r a n s l a t e d f r o m t h e H I G H - D U T C H, and illustrated with  
M a p s and other C o p p e r - p l a t e s.

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V O L. II.

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L O N D O N,

P r i n t e d f o r t h e B r e t h r e n ' s S O C I E T Y f o r t h e F u r t h e r a n c e o f t h e  
G O S P E L a m o n g t h e H E A T H E N:

A n d s o l d b y J. D O D S L E Y, in P a l l - m a l l; T. B E C K E T and  
P. A. D E H O N D T; and T. C A D E L L, S u c c e s s o r t o  
A. M I L L A R, in t h e S t r a n d; W. S A N D B Y, in  
F l e e t - s t r e e t; S. B L A D O N, in P a t e r - n o s t e r - r o w;  
E. and C. D I L L Y, in t h e P o u l t r y; and a t  
a l l t h e B R E T H R E N ' S C H A P E L S.

M D C C L X V I I.

THE  
HISTORY  
OF  
GREAT BRITAIN  
CONTAINING  
A DESCRIPTION  
OF  
THE COUNTRY  
AND  
ITS INHABITANTS

A Relation to the Mission, carried on for some  
Years, by the United Brethren

AT  
New Brunswick and Labrador, in the Company

OF DAVID CRAWFORD  
Translated from the German, and illustrated with  
Maps and other Copper Plates





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T H E  
H I S T O R Y  
O F  
G R E E N L A N D.

---

B O O K VI.

*The second Period of the Brethren's Mission, from the first Visitation in 1740, till they got a Church built in 1747.*

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THE EIGHTH YEAR 1740.

§ I.

**T**HE Reason why I begin a new period with this year is, because the succeeding years perceptibly vary from the former, as well in the missionaries own manner of thinking and acting, as in the effects of it on the conversion of the Heathen.

They had formed the following remarkable conclusion in their covenant-articles of the year 1735\*.

“ The grand object among us shall be Jesus Christ,  
“ and the grand doctrine the purification from all our  
“ sins through his blood shed upon the cross, and his  
“ being the cause and source of eternal salvation to all  
“ that believe in him; this we will testify by our word

\* See An. 1735, § 6.

“ and walk, according to the power God shall give us, and by this we will endeavour to bring the heathen to the obedience of faith.” But yet their Diary presents us with sufficient tokens, that this fundamental article was not always duly eyed in their labour among the heathen, or, as they expressed themselves a little before, their sincere resolves did not rightly succeed in the execution, for want of unanimity : and whoever has read the preceding period with attention, must have observed, that with a very good meaning according to what they knew, they, in instructing the heathen, mostly made use of such a method, which, though it seems *à priori* and in *thesis* to be the most reasonable, yet *à posteriori* and in practice has proved to be not only fruitless towards the true conversion of the heathens, but also frequently a hindrance and hurt. On the other hand the reader must have observed, that the gospel concerning the Creator’s becoming man, in order to redeem his fallen human creatures, and his purchasing and winning them with his own precious blood, and with his innocent suffering and dying, flew and kindled like a fire from the Lord in the heart of a perfectly ignorant heathen, mollified his obdurate mind, illuminated his dark spirit, and brought his dead heart to life ; and therefore it is obvious, that this well-tried method, namely the simple relation and profitable application of the meritorious Incarnation, life, passion and death of Jesus, had the best and most infallible effect upon the heart of the heathens. It is certain, there had been many vicissitudes in point of the method till this year, and the consequences had been as various too. But the more experience made them wise, and the more they were led from the effects to the cause, the more intent they became to know nothing among the heathen but Jesus Christ and him crucified, and the more they found that the gospel is a power of God, capable of vanquishing the most wild and stupid savages.

They had lately seen some little fruit of their labour, I mean *Samuel Kaiarnak* and his family, and would have reckoned all their past toils richly repaid with those four souls, if they had not beheld their flight with grief, and with the uncertainty of ever getting them again ; nei-  
ther

ther did there appear much ground to hope that their loss would be soon supplied by others. However in the ensuing period the true awakening of the Greenlanders rightly commenced, and the number of the baptized encreased more speedily than any one expected.

Besides, their outward circumstances took a more favourable turn, and from this time forward they were furnished so far with what was necessary for their bodily subsistence, that they were no more exposed to the trying alternative of starving, or abandoning their post to the reproach of the truth; and not only so, but some things which had before brought them into perplexity, were eased or abrogated by a gracious royal rescript.

## § 2.

Therefore I could do no other than begin a new period with this year. The blessed alteration in regard to the work of conversion, is to be attributed, partly to the Visitation of the respectable brother *Andrew Grassman* \*, who brought also a new assistant *John Schneider* with him; and partly to an useful visit the eldest missionary made to Germany; by which means the brethren in Greenland got an opportunity of growing themselves in the saving knowledge and experience of the all-sufficient merits of our dear Redeemer, which the Brethren's Church had made a very sensible progress in since the year 1734 †; and consequently also in treating with the Greenlanders, they now urged more the free grace in the blood of the Lamb, than the laborious and yet mostly fruitless learning of many truths, needless at least

\* Brother *Wenceslaus Neisser* had been dispatched the foregoing year on a visitation of the Greenland brethren. But the ship's crew would not land him at Ball's-River, according to the instructions of their owner, but would first go to trade at Disko. Here the ship was taken away, and Neisser was obliged to return in another ship without executing the commission he was charged with.

† That hymn, *Jesus, our glorious head and chief, &c.* is a fair monument of this. Concerning this matter the Count writes as follows: "The necessity of the Death of Jesus, gave me an opening or key into the whole doctrine of salvation, which I made the first happy trial of upon my own heart, and the hearts of my dear brethren and fellow-labourers. And since 1734, the propitiatory Offering of Jesus has been our proper, our public, and sole subject, our universal antidote against all evil in doctrine and practice, and thus it will abide to all eternity." See the *Preface to the Buding-Collections*.



#### 4 HISTORY OF GREENLAND. B. VI.

to beginners, and which could either not be rightly comprehended on account of their multiplicity, or not duly used and improved for want of true life and power first obtained through the blood of Jesus.

But as I find nothing very particular recorded of this visitation, (there being indeed no labour to be mentioned on baptized Greenlanders, because there were none then, and as to the blessing and benefit it was of to the missionaries themselves, that was a matter rather to be pondered in the silence of the heart than to be described in words;) therefore I shall only subjoin thus much concerning it. The two brethren abovementioned, who were natives of Moravia, arrived quite unexpected in a Dutch ship May 20. The captain was obliged to land them thirty-two leagues off from Goodhope, and the brethren were obliged to fetch all their provision from the same distance. This was attended with many dangerous circumstances. As they could not take all at once, the captain attempted to advance a little nearer to their place, and kept three of them on board, but afterward the snow and contrary wind kept him off at sea. At last they were obliged to take their stores out of the ship into the boat on the open sea, and to unload them again at the next island, where they waited a week for better weather, and at the end of all narrowly escaped being lost on a sunken rock.

After a blessed abode of ten weeks, Andrew Grassman returned to Germany by way of Copenhagen, and took the eldest missionary *Matthew Stach* with him on a visit to the congregation. But I should have said, that they first were present at the marriage of the second missionary, *Frederic Boehnisch* †, with young Ann Stach; and just while they were at dinner, they had the joy to see the firstling Samuel, whose return had looked very dubious to many, come quite chearful back again.

#### § 3.

With respect to the labour among the heathen, it had but a poor aspect in the beginning of the year. It is true, there was often a stirring among them, especially

† His colleague John Beck had been joined in matrimony a couple of years before with Rosina Stach.

when

when they told them something of the Lord Jesus and his sufferings; but the hearts of very few were thoroughly roused out of death. Many withstood the truth, particularly if they were reprehended for any thing. Thus when a certain woman, that was caught in a lie, was told, that at this rate she would not go to God, but to the father of lies; she answered with great impudence, that she had no mind to go to God, nor to hearken to his word. As soon as the severity of the winter was past, most of them went away, though they were not compelled to it by want, and in April the rest followed them. At that time the brethren wrote thus: "Our Lord only knows what part of the seed we have scattered among them this winter, will remain in their hearts. It is undeniable that the conscience of one and another has been touched; but the power of darkness is still too strong for them\*. At taking leave we exhorted them, not to forget what they had heard, but to think of it often, and to embrace the grace tendered them, that their hearts might be truly converted. They parted from us in peace, and, as some of them said, with a heavy heart. We pitied the poor children the most; they had learnt very prettily this winter, and had a particular love for us; we would gladly have kept them, if the parents would have consented. We gave them their reading-books with them, in which we had wrote some prayers and many little exhortations; and as some of them could read, we bid them read it to the others. The heathen for several leagues round about us have also been visited, as often as wind and weather would permit. The effect of it is but small at present, yet now and then some of them come and beg us to visit them soon again. O that grace may but once truly seize and soften their hearts! It is not impossible to the Lord. He can call that which is not, and cause it to be."

\* However, the brethren found afterwards, in visiting them, a perceptible difference between these and the other heathen, not only in their knowledge and readiness to learn, but also in their walk. And the approaching harvest will demonstrate, that they did not sow in vain.

## § 4.

Void and fruitless as all now seemed to be, yet very soon after, this their wish began to tend towards its completion. The first joy with which they were regaled, was the already-mentioned return of Samuel Kajarnak after a year's absence; and he not only returned safe, and without having sustained any harm to his soul, but also brought his brother and his family with him, to gain whom had been the chief aim of his expedition. He stepped unexpectedly into the room while they were keeping the wedding-dinner of the missionary Bochnish, and not only filled the brethren with so much the greater joy, as they had almost given him up, but also caused the guests then present a pleasing surprize, to see the first Greenlander in whom grace prevailed so much, that amidst all the temptations of the savages he had remained faithful, and had even laboured on their souls. He told us, that all he had heard here, he had made known to the heathens in the south; that at first they heard it with pleasure and wonder; but when after a while they were tired of it, and turned it all to ridicule and levity, then he retired in stillness, pursued his soul's edification with our Saviour alone, and kept every day an hour of prayer with his family. Towards the latter part he longed very much to be with us again, and now he could not possibly leave us any more, because even in his absence he had felt, how much we loved his and his family's souls. He had left his son a year longer among his friends, in hopes that it would prove an opportunity for them also to come hither and hear the gospel.

But now there was also another person that increased the brethren's joy, and that was a young woman that incessantly entreated them to take her into their service, as she had nobody to take care of her. However, as they could perceive no true desire in her after the word of life, but supposed she had nothing but temporal views, they shewed her some kindnesses and dismissed her. After some time she came again, and complained with tears that she could not hold out any longer among the heathen, who all despised her and fell hard upon her, because she could not join in their ways any longer, as her whole



whole desire was, to be converted. Upon this they took her in at the colony, where she continued with the Danish missionary, earnestly supplicating for grace; she increased so fast in the most necessary knowledge, that he baptized her before the end of the year.

The third comfortable instance was a young woman in New-Herrnhut, who was also very much laid hold of, and spoke of the value of grace to all that would hear her, but more especially to the children. She did not want for contempt and opposition. Among the rest, they once bid her hold her tongue, adding that when they hearkened to her and reflected upon that matter, they grew sick; they meant, that they felt an uneasiness in their hearts, which was disagreeable to them. But she replied, that when she was sick, she was made well by prayer.

Concerning the fourth joyful instance, I find something more noted down here and there, and will concisely collect the Brethren's own words in one view.

“ In one Greenland house, where all the rest were still  
 “ dead and full of opposition, there was one young woman called *Pussimek*, who was very much affected.  
 “ One time, when we were speaking at a meeting, she  
 “ held her hands before her face to hide her tears, and  
 “ secretly sighed, O Lord! let thy light break through  
 “ the very thick darkness. Another time we saw her  
 “ kneeling behind a rock, and only heard the following  
 “ words: O God, thou knowest that I am very much  
 “ corrupted from our first parents, have mercy on me!  
 “ When she was afterwards asked what she was about  
 “ there, she answered: Because I now begin to believe, I  
 “ pray every day in secret to God to be gracious to me.  
 “ Upon this she was taken under more express instruction,  
 “ and once when she was directed to steadfastness  
 “ and continuance in prayer, she herself began to weep  
 “ and pour forth the following ejaculations: O Jesus,  
 “ my heart is very much corrupted, O make me truly  
 “ humbled and grieved about it, because thou wilt have  
 “ it so; take away the bad thoughts from me, and form  
 “ my heart so, that it may be pleasing to thee. And as  
 “ I know but little of thy word as yet, give me thy Spirit  
 “ to instruct me.” The rest of the people of the

## § HISTORY OF GREENLAND. B. VI.

“ house where she lived, were put to shame and touch-  
 “ ed with the example of this damsel, and yet had no  
 “ inclination to follow it; therefore they hated her, and,  
 “ contrary to the custom of the Greenlanders, treated  
 “ her very sharply, and would scarce allow her to go  
 “ any more to the meetings; and when they removed  
 “ their habitation, she was obliged to follow them,  
 “ though she would have been very glad to have staid.  
 “ But in a few days she came again, and entreated us  
 “ to take her into our service, and afterwards could ne-  
 “ ver be prevailed on by good nor bad words to leave her  
 “ teachers.

“ One could perceive a particular desire in this person  
 “ to experience the power of Jesus’s blood. She was  
 “ never weary of hearing of it, and soon began to con-  
 “ fess and speak of it before others. When any hea-  
 “ thens came on a visit, she went among them directly,  
 “ and, whether asked or not, told them why she lived  
 “ here, what she had already experienced by the testi-  
 “ mony of Jesus’s sufferings, and how she wanted to be a  
 “ partaker of all the blessings treasured up in it. By this  
 “ always some, and now and then perfect strangers,  
 “ were very much affected. Therefore she was taken  
 “ into a more immediate preparation for baptism, and  
 “ we endeavoured to give her a right conception of the  
 “ institution, design and operation of this holy sacra-  
 “ ment. And now her steady declaration was, that  
 “ she no more believed that Jesus is the friend of sinners  
 “ because we had told her so, but because she expe-  
 “ rienced it in her own heart. Now as we had dis-  
 “ covered in her a most ardent longing after the blood  
 “ of sprinkling and the energy of Jesus’s death, and as  
 “ she had repeatedly uttered her great desire for bap-  
 “ tism; therefore on the 30th of October she was bap-  
 “ tized in the name of the holy Trinity, and the name  
 “ *Sarah* was given her. Many Greenlanders were pre-  
 “ sent, most of whom were moved by the power of the  
 “ Lord, and some beheld and heard with tears. Blessed  
 “ be God for this time of grace!”

## § 5.

Through this there commenced a new stirring among the Greenlanders. Many had a desire excited in them to become so happy as these their country-people, and begged to be often visited. The Brethren also endeavoured to make the example and testimony of these first-fruits of service to others, and took them sometimes with them to the heathens, to convince them by living epistles that the word of the cross is the power of God unto salvation to all them that believe, and that it has efficacy enough to new-mould their hearts, minds, tempers and all faculties. Neither was it in vain. They bore witness to the grace that our Saviour has purchased for all men by his blood, and which they had now experienced in their own hearts, and this they did with such frankness and spirit that the infidels themselves were amazed. Most of them were touched, and some were fully convinced that they were sinners, and stood in need of the blood of Jesus; which otherwise was so hard for them to believe. An old grey-headed man said, that the name of Jesus was impressed on his heart, and that wherever he was, he was always thinking *Jesuna!* i. e. O Jesus! which word he had heard sometimes in prayer. The brethren expatiated further upon it, and counselled him to call continually upon this saving name in all places, and then life would be imparted to him.

Another time when the brethren had travelled alone several leagues south to the heathen that had lived with them the preceding year, and who had at sundry times desired them to visit them, they write, “ Our Saviour  
 “ gave entrance to our testimony, and there was scarce  
 “ one discourse held during these five days, that did not  
 “ touch some of their hearts. We see visibly that the  
 “ Lord is arisen to build up his Zion here in Green-  
 “ land also, which has so long lain waste. In the  
 “ mean time Samuel frequently kept hours for prayer  
 “ at home with the Greenlanders, neither hath Sarah  
 “ been inactive among her sex and the children. But  
 “ especially if there are any that are laid hold of by  
 “ grace, she enters into frequent conversations with  
 “ them about the state of their hearts, directs them, with  
 “ all their misery, according to her own experience, to  
 “ the



## TO HISTORY OF GREENLAND. B. VI.

“ the Lamb of God that taketh away the sin of the  
 “ world, and in short seeks all occasions to gain some-  
 “ thing with the talent entrusted to her.”

The heathens also that came from remote places and visited them, went away with a blessed impression of the converted Greenlanders testimony. In June many Southlanders came hither as they passed by. The brethren could not rightly learn the place of their abode (which was very far off and possibly quite on the east side) because they could not perfectly understand their dialect, which they lengthen out in a kind of singing tone. The account of the crucified Jesus, and his love to all men, was quite new and incomprehensible to them; yet they were not averse to it, but heard all with eagerness. In August many Northlanders pitched their tents by the brethren for some days. Though these supposed, they firmly believed all that was told them (for they were not perfectly ignorant before) yet they were often touched when the brethren told them of the right state of a soul that really believes in Jesus and loves him. They were particularly very still and much struck, when Samuel or Pussimek (the latter being not yet baptized) gave them an account of their conversion. They wondered most of all at their prayers; they imagined they had learnt them by heart, and would fain have learnt them too. But they told them, they must first learn to know their misery, and when they came to feel that, want and distress would teach them how to spread their desires from the bottom of their heart before our Saviour.

A good many came also from time to time from the adjacent islands on a visit for several days; and this was never without some effect. The brethren conversed frequently with them, and the interview was commonly concluded by one of the awakened ones with a warm exhortation or prayer, at which the savages often laid their hand upon their mouth as a token of their wonder.

### § 6.

Towards winter the little flock of Greenlanders that were in search of salvation, was increased with another family.

family. The brethren now regulated their meetings anew, and chose to abridge themselves of part of their own usual private edification, in order to gain more time for instructing the heathen. For this end they began to translate the Harmony of the four evangelists into Greenlandish, in which work Samuel and Sarah rendered them great service, and enjoyed many a blessing for their own hearts. The brethren observed, that they used expressions, especially in their prayers, which it would have been impossible to have found out by the rules of grammar. They therefore always took good notice of such, and learnt to  *speak*  from their believing Greenlanders, after these had learnt to  *think*  from them.

In teaching these two persons, they endeavoured to acquaint them of all the truths necessary to salvation, because they were in a capacity of labouring upon others, and had often more opportunity than their teachers, of introducing something profitable among the savages. They particularly discovered a very lively active spirit in Samuel. He seldom omitted an opportunity of bearing his testimony before the Greenlanders, and confirmed it by his exemplary walk. As he was once upon a journey, he was invited by the natives to a dance at the sun-feast, and to rejoice with them at the return of the sun; but he gave them this answer, " I have now another kind of joy, because another Sun, namely Jesus, is arisen in my heart. Neither have I any time for it, for I must hasten to my teachers, who will soon have a great festival, to rejoice that the Creator of all things was born into the world as a poor child to redeem us." He uttered such a discourse upon this subject, as amazed them all; as his brother, who also concurred with him therein, told us. Yet when he was to go away, the savages made another trial, and would have him come only once to a dance some other time, because he had been always a great master in this art; but he replied: " They should rather lay to heart what he had told them, for he was quite in earnest." His brother, who is lately come to feel his misery and to long for grace, expressed himself to them in the same manner.

## § 7.

There were also traces of a work of grace among the rest of the Greenland inhabitants, though attended with many vicissitudes. It was the same among the baptized. Anna, Samuel's wife, being once dangerously sick, was asked, whether she was still afraid of death like the rest of the Greenlanders? she answered, "No, I know well that I am very defective and still tardy, but yet, I trust our Saviour will take me to himself in mercy." And during her sickness, she often prayed to our Saviour by day and night from the bottom of her heart. One might almost say, that her husband prayed her well; for he had a strenuous and steadfast faith which no obstacles could baffle, and when he had a suit to make, he said, "My Saviour, I know that all things are possible to thee; now as thou hast bid us ask what we are in want of, therefore I pray thee hear me even at present." And many times, what he prayed for, came to pass.

But the malicious enemy plotted soon after to breed disharmony between this first believing married couple, in order to bring a blemish upon the truth, and to render Samuel useless. Some mischief-makers, out of rancor and envy, tried to make his wife believe, that he had taken her servant-maid for his secondary wife, Anna examined narrowly into it, and was soon convinced that it was only the wanton lies of wicked people that had fomented her jealousy, and misled her to utter hard words. Yet Samuel was also much ashamed, that he had not shewn due patience and meekness when she charged him with it. The brethren make this remark on the occasion: "We see that our Saviour honours him more and more with the participation of his honourable reproach; but at the same time he endows him by his blood with more and more strength to bear it willingly after him."

These now were the first good effects of the testimony concerning the crucified Jesus, whereof one of the brethren writes at the close of the year as follows: "As I was speaking in the meeting of the wounds and nail-prints of Jesus, an invisible power stirred in  
" my



“ my heart and the hearts of all present. There has  
 “ been a particular spirit of life among us for some time,  
 “ so that scarce a soul has remained untouched, nay  
 “ even the little children, that still suck at the breast,  
 “ begin to lisp the name of Jesus and his blood.

“ Here is our hand ; us, Lord, assist

“ To execute ; most glad will we

“ Thy helpers in all hardships be,

“ Until we once together rest.”

## THE NINTH YEAR 1741.

### § I.

THE gracious working of the Holy Ghost was observed to be very powerful on the Greenlanders during the remainder of the winter ; and many stirrings, to us joyful, discovered themselves among the neighbouring savages, so that there were hopes of winning many of them as a triumph of their Redeemer's passion. Mean while the firstling Samuel, after he had assiduously helped in the translations, and made a couple of blessed visits to the heathen in company of the missionaries, hastened to his happy exit. I will briefly recite their own words concerning it out of their Diary.

“ In February we have been diligently at work in  
 “ translating the harmony of the four evangelists. Samuel and Sarah have assisted us faithfully therein, and  
 “ at the same time the words of our Saviour have proved very lively to their own hearts. We discourse with  
 “ them every day about some truth or other, because  
 “ they can illustrate them to others better than we,  
 “ which we often hear them do to our surprize. Samuel has also been twice abroad to tell the heathen  
 “ something of Jesus the friend of sinners. They would  
 “ not hear him the first time, but turned his discourse  
 “ into ridicule. He came home with grief, and prayed our Saviour with tears to look in mercy upon his  
 “ and his country people's misery. Soon after, he went  
 “ to Kangek, and found some hearers full of desire,  
 “ whom he told with alacrity, how good it was to be-  
 “ long

“ long to Jesus. We rejoiced with him at the grace our  
 “ Saviour had bestowed on him. On the 18th he was  
 “ uncommonly affected in a conversation about the  
 “ blood of Jesus, and his love to sinners. The 21st he  
 “ was taken sick of a cough, attended with pleuritic  
 “ stitches. We spoke with him of the transitoriness of  
 “ this momentary life, which should induce us to resign  
 “ ourselves daily into our Saviour’s hands. During our  
 “ discourse he grew so faint, that he could neither hear  
 “ nor see. We prayed with him, and during the prayer  
 “ he came again to himself, and directly began himself  
 “ to pray in the midst of the most acute pains so heartily  
 “ and confidently, that we and all the Greenlanders  
 “ standing about him were amazed. After that he found  
 “ some mitigation. The 25th it seized him again so vio-  
 “ lently, that his breath was often quite stopped. Yet  
 “ amidst the greatest agonies, his carriage and mien was  
 “ composed and solid, and when his domestics would  
 “ talk any thing to him about earthly affairs, he desired  
 “ them not to encumber his heart with such things, for  
 “ he had our Saviour constantly in his heart and mind.  
 “ When they once began to weep, he said: Don’t be  
 “ grieved about me; have you not often heard that be-  
 “ lievers, when they die, go to our Saviour, and par-  
 “ take of his eternal joy? You know that I am the first  
 “ of you that was converted by our Saviour, and now it  
 “ is his will that I shall be the first to go to him. If you  
 “ are faithful to the end, we shall see one another again  
 “ before the throne of the Lamb, and rejoice for ever at  
 “ the grace he has conferred upon us. In the mean  
 “ time he will know how to provide food for you all,  
 “ and particularly for my wife.” Then he entreated us  
 “ to take the charge of her, and the rest that he left be-  
 “ hind, both spiritually and temporally, and especially  
 “ of his son Matthew, who was not yet returned from  
 “ the south, and of one of the two little sons that were  
 “ born to him the 1st of last January; he desired us to  
 “ look upon these two as our own children, and to keep  
 “ them here in case his wife should remove from us.  
 “ Then we prayed with him, and sung some hymns,  
 “ and he could join sometimes in singing. The 26th  
 “ we spoke to him about the Lamb of God, how he had  
 “ borne

borne our sins and the sins of the whole world, and  
 that he prayed and sweated blood in the great anguish  
 of his soul, to redeem us from everlasting pain and  
 anguish. He said: he knew very well that his pain  
 was nothing to what our Saviour had endured for  
 him, and he believed too that he had not only de-  
 served much greater bodily pain for his wicked life,  
 but eternal damnation besides; yet he firmly believed  
 that the Son of God became man and shed his blood  
 to deliver him from all sin, and to procure eternal  
 life for him. The 27th we spoke to him on Matt.  
 x. 22. *He that endureth to the end, shall be saved.* He  
 was very much cheered by it, and told us that every  
 thing he had heard in the days of his health, was  
 now much clearer to his heart. He was much weak-  
 er in the afternoon; all the six days he had constant-  
 ly sat upright, because he could not move for exces-  
 sive pain. The Danish missionary visited him to-day,  
 as indeed he had done every day, and spoke to him,  
 because he acknowledged the grace our Saviour had  
 endowed him with, and loved him very much. Now  
 just as we were speaking with him of the goodness of  
 the Lord, he bowed his head and rested it upon his  
 hands, as if he had a mind to sleep. But we soon  
 perceived that he was near his departure; therefore  
 we kneeled down, and committed his soul to the arms  
 of Jesus. His wife Anna and his brother Kuyayak  
 were very resigned, quite contrary to the custom of  
 the Greenlanders, and desired us to bury him accord-  
 ing to the manner of believers. Accordingly we  
 carried his corpse into our house, dressed it in white  
 and laid it in a coffin. The 28th the missionaries,  
 factors, boatmen and Greenlanders of the colony  
 came hither to his interment. First we sung some  
 hymns, that used to make a particular impression upon  
 the deceased. After a discourse on John v. 24—29  
 four Greenland boys carried his remains to our new  
 burying-place, which was at the same time conse-  
 crated with this transaction. At the grave one of the  
 Danish missionaries gave a short exhortation to the  
 company present, on the words: *I am the resurrection*  
*and the life, &c.* and told them that a believer does  
 not



“ not die, but at his departure begins truly to live, and  
 “ lives for evermore. Then we kneeled down upon the  
 “ snow under the canopy of the firmament, and gave  
 “ back to our Saviour this our firstling, with our  
 “ bounden thanks for the grace he had imparted to us  
 “ and this our happily departed brother, since we had  
 “ been acquainted together. The Greenlanders won-  
 “ dered at all that they saw and heard, because it is  
 “ perfectly contrary to their way for people to be so  
 “ willing, active and affectionate in the last offices to a  
 “ corpse, except it is their nearest relation.

“ Now, tenderly beloved brethren, you may easily  
 “ imagine how it was with us at this event. Should we  
 “ consult our reason about it, we should certainly not  
 “ know what to think. For we know best, what a  
 “ jewel and what a help our late brother has been to us,  
 “ especially in translating, for we needed but to tell him  
 “ a verse with half Greenland words, and he knew  
 “ directly how to model it according to the Greenland  
 “ idiom. We have visibly perceived this winter that  
 “ our Saviour accelerated his consummation. He was a  
 “ lively active witness among his people, and anointed,  
 “ serious and solid both in his discourses and prayers.  
 “ We have seen that his testimony has been a blessing  
 “ to many souls, and have perceived by the sequel, that  
 “ even through his going home to our Saviour, more  
 “ stirring and life takes place among the Green-  
 “ landers.”

## § 2.

This was soon discernible in his widow, who often  
 recollected the words of her husband with blessing,  
 yielded more room to the work of the Holy Spirit, and  
 gave real proofs that she was not like the other heathen  
 who have no hope. But as she had now no provider,  
 the brethren took her and her children under their care,  
 that want might not drive her to her heathenish relations  
 before we could station her in some proper Greenland  
 family again.

Samuel's departure had also some good effect on his  
 brother Kuyayak, who had hitherto no full mind  
 to be converted. “ It is true (said he) I have been as

“ yet

“ yet undetermined whether I would remain with you  
 “ or not. But since I have seen how faithfully my brother  
 “ adhered to the Saviour, and how joyous his end  
 “ was, I very much regret my negligence, that I have  
 “ not taken better notice of the words of our Saviour;  
 “ but now I am come to a resolution to follow my  
 “ brother’s example, that I may die with chearfulness  
 “ when it shall please God.” But alas! soon after, his  
 wife dying, he was again irresolute. Her end was very  
 different from Samuel’s, for as she was not endowed  
 with the same spirit in her life, so there was such  
 a glaring disparity in her sickness and death, that it was  
 conspicuous in the eyes of all the Greenlanders, and  
 animated them to a zealous emulation of Samuel’s in-  
 structive example. Only it had not this effect upon her  
 husband. In the spring he went with his family to the  
 islands, as all the Greenlanders are wont to do for their  
 livelihood. The farewell was attended with tears on  
 both sides, he as well as all the rest promised to think  
 frequently on what they had heard during the winter.  
 When he came on a visit, he assured them that he had  
 not yet forgot it; and that word particularly recurred  
 often to his mind, that Jesus had shed his blood for  
 sinners. He came also according to promise, and lived  
 the following winter with the brethren; but as to his  
 conversion it came to nothing, for the next year he went  
 quite away towards the north, and on the way he lost  
 his life.

Of his son Kuanak they had better hopes, but also  
 more trouble about him because of the inconsistency of  
 his father. He was a boy of a bashful but childlike  
 mind, shewed a hearty love to our Saviour and to those  
 that believed, and was often seen alone at prayer. He  
 was indeed obliged to go with his father to the islands  
 for food, but seldom missed an opportunity of visiting  
 his teachers, who found so much the greater desire in  
 him after the word of life, the more he learnt to discern  
 the difference between believers and unbelievers. “ I  
 “ am often quite anxious (said he) among the heathens,  
 “ therefore I implore our Saviour to give me grace and  
 “ strength, that I may never stray from him; for I can  
 “ find rest no where, but when I cast myself at Jesus’s  
 Vol. II. B “ feet,

“feet, and lay my heart before him in the condition it is in.” He had a great desire to have stayed with his teachers, but was obliged at last to follow his father on his voyage to the north, and after his death he came back as a poor cripple.

Grace displayed itself powerfully even on refractory adversaries. Okutsuk the single woman, who had returned such an impudent answer to the reproof given her for lying, and had lost herself this summer among the savages, having been a spectator of Samuel’s edifying exit, came again and said, That though she had been ever since among the heathen, yet she had been deeply convinced of her misery, and had now an ardent desire to experience the power of Jesus’s blood in her heart, and to be baptized. She persevered in this mind with great zeal, and at last forsook her great and wealthy family, and came again in the winter to the believers.

The faithfulness of Ippegau in selling the brethren victuals at the time of their extreme distress five years ago, was requited him in his children. His daughter, who lived at the colony, was very powerfully laid hold of, could seldom hear an exhortation without tears, and earnestly longed that our Saviour would be gracious to her, and wash away her sins with his blood\*.

### § 3.

Such instances of heathens of both sexes, in whom the grace of our Saviour demonstrated its power, excited the rest to come oftner to visit us, and to give more diligent heed to the preaching of the gospel, which they did with an impression from whence abundant fruit might be expected in time. The missionaries turned this good disposition to advantage, and made many excursions to them. I shall only transcribe a compendium of one out of their diary.

“As our Greenlanders would go to visit their friends at Kangek on the 10th of January, it was thought proper that one of us should go with them, to instruct them and the inhabitants there. We fortunately came to a place where there were six houses and

\* Twenty years after, many of this man’s family and posterity have been seized by grace and baptized.

“many



“ many people. In the evening I and Samuel \* spoke  
 “ with the men, Sarah of her own accord accosted the  
 “ women, and Kuanak the boys. They lead a quiet  
 “ life here. The 12th I went to another place where  
 “ four houses stand. We spoke with the people, and  
 “ perceived a stirring among them. But in one house  
 “ we could speak nothing, they were quite taken up  
 “ with lamentations over somebody that was dead.  
 “ The 13th our Saviour gave me grace to speak of his  
 “ sufferings with impressiō. They had a deal of talk  
 “ among themselves about it. Some embraced the word,  
 “ and were desirous of hearing more, but others secretly  
 “ murmured that we interrupted them in their diversions.  
 “ My heart rejoices to see how our baptized people  
 “ scatter abroad the seed they have gathered at home;  
 “ and I take notice that our Saviour blesses it. The rest  
 “ are badly off: They can no more comfort with the  
 “ heathens, for they are enlightned and convinced by  
 “ the words they hear every day; and yet they have not  
 “ strength enough to break through. Many of the  
 “ inhabitants here are wrought upon. We had a blef-  
 “ sed conversation with them till late at night. The  
 “ 14th we went to Kangek again. Our Saviour gave  
 “ us grace to shew the heathen fundamentally the true  
 “ state of their hearts. Some confessed the roguery of  
 “ their legerdemain, and Kaffiak the great conjurer †  
 “ begins to be ashamed. In the evening one of them  
 “ began to sing and dance. I went to him and asked  
 “ him, if he knew what our Saviour had done to redeem  
 “ us? He said, No! Then I told him, that he had  
 “ permitted his hands and feet to be pierced through  
 “ with nails, and that people put vinegar and gall to his  
 “ mouth to drink, that he might do penance for our sin-  
 “ ful abuse of our members, and consecrate them for  
 “ his service, &c. At this he was abashed. I spoke  
 “ with the people all the evening upon this subject, and  
 “ felt well among them. The 15th there was a par-  
 “ ticular motion of grace among the men, as I spoke to  
 “ them of the atonement by the blood of Christ. The

\* At that time Samuel was still alive.

† One of his sons is now baptized.

“ 16th I visited in another place. The Kangek people  
 “ always think, that all must be read out of a book, and  
 “ when we come, they ask directly where our books are.  
 “ Sarah told them, the Holy Ghost was the best school-  
 “ master; if he rules in the heart, and makes the word  
 “ of God to become truth in one’s soul, then a person  
 “ can also speak without book.\* In Tettamak’s house  
 “ powerful effects of grace were felt, and some confessed  
 “ that they were corrupt and wanted a Saviour. On  
 “ the 18th was a violent storm, which drove in the  
 “ windows, and blew many things belonging to their  
 “ boats into the sea. I described to them our Saviour’s  
 “ omnipotence, and how he could make a final end of  
 “ them and all creatures in a moment: But he would  
 “ wait longer for their conversion, because he loved their  
 “ souls, and must have multitudes more as the reward  
 “ of his sufferings. Some of them desired me to pray for  
 “ the averting of the storm. I told them, if they were  
 “ afraid, they should pray themselves. They replied,  
 “ they could not; and I added, I would not, because I  
 “ thought it was our Saviour’s good pleasure that a  
 “ storm should rage once. The 19th some of them  
 “ visited me. I put them in mind how many years they  
 “ had heard of God, and, as they pretended, believed  
 “ in him and called upon him in their distress: But they  
 “ had still no right knowledge of Jesus, and the reason  
 “ of his coming into the world, and what he had pur-  
 “ chased for us by his sufferings and blood-shedding, and  
 “ much less had they any vital experience of it, but  
 “ would rather hear of other things than this one thing  
 “ needful. They acknowledged it to be true, desired  
 “ more instruction, and begged that when we could not  
 “ come ourselves, we would often send Samuel to in-  
 “ struct them. The 20th I spoke of our Saviour’s re-  
 “ surrection, and counselled them to arise from the sleep  
 “ of sin. It affected them, and many resolved to go  
 “ with us, to get more information about our Saviour.  
 “ In the evening Samuel spoke with peculiar energy of  
 “ the bleeding Reconciler, who yielded up his members  
 “ to such a painful death, that we should not employ our

\* A noted forcerer and murderer, whose children in process of time were  
 rescued and saved.

“ members any more in the service of sin, but as instru-  
 “ ments of righteousness all the days of our lives. The  
 “ 23d the weather was stormy. Now as they had no  
 “ victuals, I told them that God did not willingly  
 “ afflict and grieve the children of men, but only to rouse  
 “ them to reflection, that they might look through his  
 “ works to himself, thank him for his gifts, and not  
 “ abuse them in sin and luxury. The 24th I reminded  
 “ them once more of all that they had heard of the love  
 “ of our Saviour to their souls during this last fortnight,  
 “ recommended them to his grace, and invited those  
 “ that had a pleasure in hearing God’s word to visit us.  
 “ And one family did follow us to our home.”

## § 4.

Among these was an unmarried Greenlander, called Arbalik, in whom the grace of our Saviour had greatly displayed itself, and as he was of a brisk temper and bright genius, the brethren had good hopes that the Lord would prepare him in time for an useful instrument among his people. But he could enjoy the benefit of instruction only two months, after which he was obliged to follow the head of the house and his family a great way off, a hunting and fishing; and now time must shew whether this scholar of grace would present himself again soon, or many years hence, or never any more. Thus they were always obliged to sow in hope, and to leave it to the Lord of the harvest when and how they should reap the fruit; for as yet they could not see how the roving Greenlanders could be accustomed to settle and dwell together. But their hopes of this youth were soon revived, for he missed no opportunity of visiting his teachers, and as fast as he could, he extricated himself and his mother from the house-company they lived with, and came to the brethren intirely. They received these two people with joy, made them a tent, and lodged Samuel’s widow, her children, and Sarah with them, and these Arbalik was to maintain as their provider. Afterwards when he made an excursion to the islands with his family for provision, he did not conceal the grace he had enjoyed, but rejoiced when he found hungry hearts among the heathen to hear him; yet at the same



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time lamented that he himself was still so wretched and ignorant.

### § 5.

This was the only family that dwelt this summer with the brethren. But in October three numerous families took up their winter-quarters there, most of whom had an earnest desire after a Saviour. The brethren did their best to teach and ground them in the doctrines of the gospel; and in this the translation of the harmony of the evangelists, which was finished this month, was of eminent service. A discourse on John vii. 17. *If any man will do his will, he shall know of the doctrine whether it be of God*, was premised as a preparative to the daily reading and expounding of the Words or Sayings of Jesus, which was rarely done without benefit; and they afterwards saw manifold tokens of its blessing. And that the Greenlanders in tempestuous weather, when frequently no one can put their head out of doors, might not be destitute of the means of edification, the brethren committed a family-meeting to Arbalik and Kuanak, in which they should sing, pray, and repeat the instructions they had heard to their people; and this also had its use.

The children had a school begun again, and this time there were eight in number. A new stirring was perceived among them, they spoke of the state of their hearts as far as their understanding reached, and often with much more feeling than the adult. Kuanak's sister, twelve years old, was deeply touched by the word of Jesus's Passion, and sometimes of her own accord took the children together, spoke to them, and prayed with them so heartily, that the brethren could not hear it without joy and respect. Once when two of the teachers were dangerously sick, the children came much to them, kneeled down by their beds, and prayed with tears to our Saviour that he would spare them longer to them; and their prayers were heard.

### § 6.

But as the number of the brethren was diminished by Matthew Stach's last year's visit to the congregation, and as it was reduced still smaller this year by the departure of  
Christian

Christian Margraf to Germany, who was often sick, and besides could not learn the language; therefore *Daniel Schneider*, a Moravian, was sent to assist them in their secular avocations for a year, but if he found an inclination and could learn the Greenland language, it should be at his option to stay there.

A Greenland boy and a single woman, whom Mr. Paul Egede took with him last year from Christian's-Hope, came back with the ship. The boy was our Arbalik's brother, and would gladly have stayed with him, but he was directed to the missionary Mr. *Drachart* at the colony.

Though it is not in my power to give a complete account of the Danish mission, for want of adequate and authentic memoirs, yet I cannot omit giving some account here of the neighbourly friendship and mutual services between this Danish and the German missionaries. This missionary came into the country with two catechists in 1739. By some particular monuments of grace among our Greenlanders, he was induced to enter into a closer acquaintance with the brethren, conferred often with them about the best method of reaching the hearts of the heathen, visited them often in company with them, and as the event testified, not without a blessing. He also believed it could not be wrong, nor any diminution to his office and church-order, if he desired their assistance in the preparations for baptism, so as they made use of his assistance on the like occasions of theirs. He poured out his grief to them, whenever he did not directly see all that fruit from his labour which he wished for; though the brethren saw apparently that the Lord was with him, for they could point out to him many a soul among his flock of Greenlanders, that had not only a dictated head-knowledge, but a true desire after grace in the blood of Jesus, though they were not yet quite stedfast and immoveable. Now as he desired their counsel according to their insight and experience, they advised him not to aim so much at having a great number, as at bringing those that were awakened by the word to a true foundation and vital knowledge, and therefore, besides the general and personal instructions, to promote fellowship also among those few, that so when he could not be with them, they

might incite and encourage one another, and spread their petitions before our Saviour. He discerned the propriety of this counsel, and its benefit and use shewed itself plain-  
er from year to year.

The brethren close the diary of this year with these words: "Now, dear brethren, you will see pretty  
" clearly by these accounts what our Saviour hath done  
" for us as well as the Greenlanders hitherto. We find  
" in reality matter enough to adore him for his mercy,  
" and for the proofs of his grace and glory: Yet when  
" we examine ourselves before his face, we must confess  
" with sorrow and humiliation that we are poor in truth.  
" But we pray to be poorer and viler in our own eyes, if  
" we are only stronger in the blood of the Lamb, that  
" we may labour among the heathen with courage and  
" faith, till a flock of Greenlanders fall down with us  
" and adore at the feet of the Lamb of God, who bled  
" to death for us. He hath said it, he will do it, and we  
" believe it."

### THE TENTH YEAR 1742.

#### § I.

**M**ATTHEW Stach, the missionary that had been longest here, who went two years ago to Germany, returned this year with his wife, and brought another brother with him to take care of the children. When he went from hence, he arrived just opportunely, in December, to the synod of the brethren's church in Marienborn, and thus could deliver in to the convoked servants of the church a verbal account of the mission in Greenland. Not long after he accompanied the Count in his journey to Geneva: In his return through Switzerland, Wittenberg, and Franconia, he rejoiced our friends, as well as afterwards his old acquaintance in Herrnhut, with his visit and relation, and abode the rest of the summer in Wetteravia. December 12, 1741, being in Marienborn, he was ordained a priest by Polycarp Miller, then bishop of the brethren, and soon after set out on his return to Greenland.

January



January 24, 1742, he presented an humble petition at Copenhagen, requesting the abrogation of some galling restrictions both in their secular and spiritual proceedings, and the worthy college of missions having delivered in their sentiments, he was honoured with a most gracious edict, dated March 16, 1742, fully to his satisfaction; in which, among other things, are the following words in Danish, relating to his ordination, and his ministerial office resting upon it: *At vi allernaadigst ville, at denne ordineerede Matthæus Stach maae herefter være de Grænlandske Mæriske Bræderes ordentlige Lærer, og i den qualité forrette Daaben og alle hos dennem forfaldende Actus Ministeriales, &c.* In English thus: "It is our gracious will, that the now ordained Matthew Stach shall be henceforward the regular teacher of the Greenland Moravian brethren, and in that quality may administer baptism, and all ministerial acts usual among them," &c.

April 23 he set sail for Greenland, but contrary winds retarded his landing till July 17. He brought some building materials to enlarge their house, which was become too small for their dwelling, and especially for the meetings of the Greenlanders. But the brethren were obliged to defer the building for awhile, and in the mean time two of them moved into a Greenland-house, that the natives might have room for their meetings in the European house. About this time a fire broke out in it during a violent storm, but he who commands the elements graciously averted any devastation.

Daniel Schneider went away with this ship on his return. The brethren would have liked if he had stayed there another year, because they had various scruples about this voyage; but as he had no express instruction from the congregation to stay, and as he could not adapt himself to the Greenland way of living, they dismissed him in peace. From the southern colony Frederic's-Hope, where the captain was obliged to unload some things, he sent word that he was well. But since that time neither he nor the ship was ever heard of. This was the only brother that was cast away in the many voyages to and from Greenland, though these seas are overspread with danger, on account of the frightful  
ice,

ice, and numbers of ships perished by it in the first years.

## § 2.

During the two years of the missionary Stach's absence, only one Greenland woman had partook of baptism. But yet the doctrine of Jesus had evidenced its efficacy, and stirred up many souls, from whom they promised themselves a plentiful harvest by and by. Many Greenlanders indeed removed from these parts towards the north, and persuaded the late Samuel's brother Kuyayak (as mentioned already) to go with them, and consequently his son, his daughter and servant-maid were obliged to go too, though they were strongly laid hold of and would have been glad to have stayed. But this vacancy of hearers was soon filled up, and the district supplied with new inhabitants. Among these were two of Samuel's relations, and several more of those to whom he fled after his baptism. These informed us that he had told them many things about Jesus, which though they did not then understand, yet they had often pondered upon, and they said they were now come into this neighbourhood to be better instructed. And it was evident that these were not empty words, for many of them were not satisfied only with the meetings, but came singly to hear more of Jesus and his redemption, and they generally accompanied the conversation with this ejaculation: "O that God would open my eyes, and purge my ears, that I might rightly understand this matter and be happy."

It is true, they were not all of this mind, for the southlanders in general are a very uncivilized people and vastly tenacious of their heathenish customs. There was one of their boat and tent-comrades, called Nauagiak, whom they no more liked because his mind was turned from their ways, and therefore they secretly left him behind them on land, when they rowed off. He came with his family directly to the brethren, and it was soon perceived that there was a work of grace going forward in their hearts, and that they were rejected by the world in order to be partakers of a better inheritance, so as it had been with Samuel and his family.

Even external disasters brought some to more consideration, and made them desirous of hearing God's word again.

again. Once when they asked an old acquaintance, whether he still knew what was told him at his last visit? he answered: Yes, he knew still what they told him about one Jesus, whom his malicious country-men had fastened up with nails to a piece of wood; and added, that a little while ago he overfet in his kaiak, and could not recover himself, and as he lay under the water, he thought: Now I must die, and my soul will probably go down to the bad spirit. But he cried in his inmost parts: "O thou who art above, take my soul to thee." That instant came two Greenlanders, and raised him up. Afterwards whenever one told him, that Jesus was called a Redeemer or Rescuer, who had delivered us by his blood from sin and eternal death, and gladly helps all that call upon his name; he would cry out: O that great Rescuer!

### § 3.

The visits that the missionaries made either accidentally with the factors and for the sake of provisions, or expressly to see the heathen, always furnished opportunities to sow the good seed anew, or to water what was sowed, and the Lord let them often see the footsteps of his benediction. The first visit was from Jan. 30 to Feb. 7. They met this time with many people, but few had open ears and hearts. Yet they could speak of the Lord's death to some with effect. Thus a few weeks before, our Arbalik had related something of our Saviour's dialogue with the woman of Samaria to a woman here; this had such effect upon her, that she now enquired with longing after that living water for all that thirst. This presented an opportunity to speak more amply with her and some other attentive hearers, about believing in Jesus who was crucified, and is the true God and eternal life, and to explain to them the type of the brazen serpent, and the exclamation of John: *Behold the Lamb of God*, &c. It was always perceived that they were particularly affected, when one spoke to them of our Saviour's bloody sweat and his wounds. "And as our own hearts (the brethren write) were uncommonly enflamed by it, the words came so fluently that the one wondered at the other's gift of expressing himself. All the glory appertains to the Spirit



“ Spirit of God, it was he that in the hearts of the  
 “ heathens cast a divine light on our wretched stammer-  
 “ ing. But especially was the heart of the abovemention-  
 “ ed woman opened like the heart of Lydia; for though  
 “ she had heard a great deal from us and our Sarah all  
 “ the day, yet she sent her son to fetch us again in the  
 “ night to her house, to tell her more. But then we  
 “ had to do with a forcerer. He did not deny that there  
 “ was a God, that made all things and governed the  
 “ world, but he pretended that he also had received a  
 “ divine power from Torngarfuk, or, as he expressed  
 “ himself, he was also god, (not indeed over believers,  
 “ his power had no influence on them, because they had  
 “ committed themselves to the protection of another  
 “ God) but he had a power over all that adhered to  
 “ Torngarfuk, and his art could be of service to them.  
 “ Our Saviour gave us grace to convince him before  
 “ them all, of his wretched and unhappy state.”

## § 4.

Our brethren found in general that the believing  
 Greenlanders had made a good preparation for them  
 among the heathen; for wherever they ranged for food,  
 they spread the doctrine of Jesus, and every evening had  
 a meeting with those that desired it for speaking and pray-  
 ing. They did not always express themselves quite  
 right, yet it was visible that they had attended with more  
 advertency to the instructions, and especially to the read-  
 ing of the holy scriptures, and had imbibed more, than  
 one could have thought. Thus one of them being asked,  
 Why he did not according to custom eat of the raw  
 flesh, and drink the warm blood of a rein-deer just shot?  
 gave this answer: God had forbid it his people in the  
 law, and he saw his teachers let the blood run off, and  
 he would follow their example. He gathered this purely  
 from the scriptural relation, for no one had prescribed any  
 thing herein to the heathen. About Arbalick's mother,  
 who died without being baptized, they write: “ While  
 “ this old Greenland woman was alive, it made a great  
 “ impression upon her that our Saviour called some at the  
 “ sixth, some at the ninth, and some at the eleventh hour,  
 “ and she said repeatedly: I have been called in the  
 “ last

“ last hour. We could not get to her in her sickness,  
 “ but her youngest son accompanied her departure into  
 “ eternity with affecting recommendatory singing and  
 “ prayer.”

One of Mr. Drachart's baptized ones was once obliged to lodge all night in a house, where above a hundred were assembled to a dance. He knew not what to do to avoid both the temptation and the noise, but he went out, fell upon his knees, and begged our Saviour to uphold him. Then he went with fortitude into the house, and bid the heathen be still, for he had something better to say to them; and if they did not, he would take their drum from them and trample it under his feet. They were still, and he witnessed with such power, that some of them were very much affected. Nay our Sarah once took away their drum and broke it; but afterwards we admonished her not to meddle with the sports of the heathen, but only speak simply with those that liked to hear of our Saviour, and for the rest behave herself quiet.

## § 5.

Thus zealous were the first that set out in christianity, both in word and deed, to bring the infidels off from their errors and to lead them to Christ. The missionaries availed themselves of this to good advantage, because they could not go to the natives at all times and in all places, and because also the heathen could not make the same objection to the testimony of their believing country-people, which they had formerly made to the missionaries, and which many ignorant minds even in Christendom make use of as an excuse for their lukewarm state: “ You are another sort of people than we; “ it is your profession, you have sufficient time and capacity to meditate upon these things.” They now beheld examples of their equals, who had been no better than they, and yet were now become quite other people through the grace of Jesus, and freely shewed forth the praises of him who had called them out of darkness into his marvellous light.

But alas! how easily does an inexperienced soul deviate into bye-paths, as soon as self-conceit mingles itself in a well-meant thing. This betrayed itself in our Greenlanders

landers also, and too often embittered the joy of their teachers with a tincture of grief. For instance they write: “ We have observed for some time past, that our Sarah “ has been petulant, unruly, and made light of things. “ We represented it to her, reminded her of the “ grace our Saviour had bestowed upon her, and exhorted “ her to remain faithful and not to undervalue the blood “ of Jesus! Her heart softened, she acknowledged her “ fault, and heartily entreated our Saviour for forgiveness and grace to amend. But this did not shew itself “ so hastily. Afterwards we found, that the root from “ whence these bad symptoms proceeded, was lofty “ thoughts of herself on account of the diligence she had “ bestowed on the heathen, and the blessing attending “ it. We pointed out to her the corruption of her heart, “ and bid her reflect on the deplorable plight she was in “ when our Saviour first shewed mercy to her, and what “ she then felt. She burst out a crying, and said: Ah “ now I plainly feel, that I have gradually departed “ from the happiness I then enjoyed, and our Saviour is “ become a stranger to me. Now when I pray, I find “ no comfort notwithstanding in my heart, and it is as “ if I could not find the way to him again. We kneeled “ down with her, and prayed our Saviour to reveal himself to her heart afresh. She was desired to pray too, “ but she could not utter a single word for weeping. “ However we have observed, that since that time she “ has been very little and lowly in her own eyes, and “ has been favoured with a free access again to the “ Friend of the sinful and miserable.”

Mr. Drachart had observed the very same failing in his baptized-ones, that as soon as they had acquired some knowledge of divine things and could speak about them, they set themselves up for teachers, and entertained high thoughts of themselves. Therefore they found that it was necessary to proceed very cautiously in the manner of teaching them, and that one of the prime articles they should inculcate, must be that needful and happy point of *sinnerhood*, or poverty of spirit, and the knowledge of one's own misery and corruption; and that at the calling them forth to recommend the grace of our Saviour to the other heathen, they should take care that they, as the disciples of  
Jesus



Jesus were bid to do, might not so much rejoice that their words proved of use to others, as rather, with deep bowedness of heart, that their own names were written in heaven.

## § 6.

In this manner the missionaries could with more profit and solidity rejoice in the assistance of their believing Greenlanders, and they found that it was not without effect even this summer; for in October thirty Greenlanders moved near them into their winter houses. The brethren endeavoured to bring them into proper order in temporals and spirituals. When those that removed to the north this year, went away, the brethren had bought a boat and tent of them, and given them to one of the heads of families upon this condition, that he should provide for some widows and orphans, and train up the latter to business. The rest of the poor were cared for in another manner. At the Greenland meetings and catechisations they constantly read with blessing some of the harmony of the evangelists, they having this year translated with more perspicuity the last discourses of Jesus in *St. John*; they also explained that translated hymn from verse to verse, *The Saviour's blood and righteousness, &c.* because of the incomparable matter it contained concerning free grace and the all-sufficient merits of Jesus; this and other hymns the Greenlanders learnt with great eagerness, and sung continually in their houses and at all their employments. There was many times such an emotion in the meetings, that speaker and hearers wept together, when words did not suffice to express clearly what the heart was pregnant with. And this had often a better effect than the most regular and learned sermon.

Besides, the brethren began this year to form the Greenlanders into little associations, which they called *bands* or *classes*, in which four or five persons of the same sex, and the same choir or state, spoke freely and without compulsion of the state of their hearts and their advances in the vital knowledge of Christ; and could mention and receive in love what they or any of them had to observe of themselves or others. A brother or sister had the direction of each band. These bands consisted this time of two among the men, and four among the women.

women. Every Sunday the brethren and sisters kept a conference among themselves, though sometimes they took one or another Greenlander to it, whom they could look upon as a helper in the little associations, and to whom they could commit some kind of inspection.

They kept school constantly with the children and young people, of whom they had six. Grace could often operate more efficaciously on these tender minds than on the adult, as it did sometimes through them on their parents. Thus a little girl talked almost every night to her mother about our Saviour and his love to poor sinners and to the children, and desired her to pray with her: This made the mother ashamed at her own cold heart, and animated her to an earnest pursuit after the real experience of the saving truth. Nay our Greenlanders once returned home from a visit of the natives with an account that a child, who had once been with its parents to the colony, and had heard the missionary and his Greenlanders relate the history of the birth and sufferings of Jesus, had since then spoken so prettily of our Saviour and prayed to him, that all the heathen wondered at it; the child also begged its parents to carry it again to the believers, that it might hear more of the love of Jesus. Blessed be he that cometh in the name of the Lord, and out of the mouths of babes and sucklings hath ordained praise!

## § 7.

About this time five of the catechumens became candidates for baptism, persons in whom there was a visible work of grace, which took place in them this year, and partly in the last. They were, (1) the forementioned youth Arbalik, who had already delivered many a noble testimony among the Greenlanders. He had formerly been a pupil to the forcerers, and was to have learnt the art of conjuring people to death. But in the year 1739 he was awakened in Kangek; since then he often wanted to disengage himself from our Saviour's cords of love, but, as he said, he was held fast by an invisible hand. (2) Nauagiak, and (3) his sister Kannoa, came into this country from the distance of about 60 leagues on the east side, as far as could be gathered from their account.

After

After they had been stirred up by the preaching of the gospel, they were abandoned by the Southlanders. (4) Okutsuk, the abovementioned scoffer, who has been constantly pursued by grace ever since Samuel's departure, and at last forlook her friends. (5) Iffek, Sarah's sister, who was directed back to the believers by her dying mother. They had the testimony from the rest, that they often put them very much to shame by their earnestness and desire after instruction in the faith; and in their two months preparation, grace was powerfully perceived on their hearts. It was left to their option, whether they would keep their old names or have new. They answered, that as they would give over all their old corruption to our Saviour, and pray him for a new heart, so they should like to have new names too.

On the second day of the Christmas-holidays our Greenlanders and those in the neighbourhood assembled to the baptism. After a discourse on Matt. xi. 20. *Come unto me, all ye that labour and are heavy laden, &c.* Matthew Stach performed this act, and it was attended with a great emotion among all the spectators. They were named *Simon, Noah, Rebecca, Catharine, and Judith*. Afterwards they had a love-feast given them\*, at which there was various edifying discourse, of love and fellowship among one another, of following Jesus, of sufferings and reproach for his sake, &c. and they concluded with singing the hymn, *The Saviour's blood and righteousness, &c.* A separate meeting was kept every day with this little flock, which consisted of nine souls, reckoning Matthew Kajarnak to it, though as yet absent. If any one did not walk worthy of the gospel, he was not to be admitted to this meeting till a reformation was wrought.

Not long before Mr. Drachart had also baptized nine persons. Among these there was an old man, who, when he heard that his two daughters were to be baptized, went to the missionary and asked if he might not be baptized too? "It is true (said he) I cannot speak much, and very like I shall never learn so much as my children, for thou canst see that my hairs are quite

\* This must not be mistaken for the Lord's-supper, to which no Greenlanders were admitted before 1747.



“ grey, and that I am a very old man; but I believe  
 “ with all my heart in Jesus Christ, that he died for all  
 “ men, and that all that thou sayest of him is true.”  
 Therefore he could not refuse him the water, when he  
 had testified so movingly his faith in Jesus and his desire  
 to be saved, though he was no more able to retain in his  
 memory all the questions and answers. One also among  
 them was a son of Ippegau, who had once supplied the  
 brethren with food; he was formerly a very wild man,  
 but after he was baptized he was like a lamb. Another  
 was a single woman, that had once lived with the bre-  
 thren. As for the old man, he wetted the place where  
 he was baptized with his tears, and when the missionary  
 called him forth after baptism to tell the audience some-  
 thing, his tears spoke more than his words.

### THE ELEVENTH YEAR 1743.

#### § I.

**T**HE preaching of the gospel had such an amazing  
 effect this year, that it looked as if an universal  
 awakening of the Greenlanders in these parts would en-  
 sue. It is true not a great many could attain baptism,  
 because they could not yet resolve to forsake the hunting  
 and fishing-places they had been accustomed to, and live  
 with their teachers in order to enjoy due instruction. By  
 this means the first zeal of many cooled again, and some  
 of them wandered away to the south or the north. But  
 yet most of those that had once been overpowered by  
 grace, came again into this neighbourhood in the follow-  
 ing years, and by degrees into the congregation; and  
 there are hopes of the rest, that many a poor sheep that  
 has once been touched, but now strays in the wilderness,  
 will at the destined hour run and shelter itself in the arms  
 of the faithful Shepherd, which extend to the remotest  
 places. And indeed the brethren met with plain traces  
 that several went over into eternity, in a manner quite  
 different from what is usual among the heathen. Several  
 also prosecuted their inquiries after truth at the newly-  
 erected colonies and missions in this country, and were  
 harboured

harboured there in the bosom of the christian church: And those that had sowed, felt a sincere joy at this too, since it was all one to them who reaped, provided the Lord of the harvest did but get what is his. Indeed from this time there has been discovered in the whole nation in general a very different idea of and regard for foreigners, who at first had been so dreaded and hated, or else despised; which change is to be attributed chiefly to the good impression stamped upon the wandering, convinced, even when not converted Greenlanders.

§ 2.

This almost general révolution and commotion among the Greenlanders, incited them to frequent visits and assiduous researches after the truth, and also to yield their teachers a welcome reception when they went to instruct them, sometimes alone, and sometimes in company with the Danish missionary or his catechist. They write of one such visit made in February as follows: “Mr. Drachart got an account that one of his baptized people, called Martin, was drowned in Kangek, and that Jacob, another newly baptized, had been very active in seeking for the dead body and bringing it to land. Now as he could get no boat at the colony, we carried him thither, and took some of our baptized brethren with us to bury the corpse, and to improve that opportunity to tell the heathen that lived there something of the death of Jesus, and the happy sleep of believers. When the men came home in the evening from sea, we went into the houses to speak with them, and there we found our Simon in full employ already. He was speaking to them of faith in Jesus Christ, and how all men are dead in their hearts by nature, and could not help nor save themselves. But if they believed in our Saviour, and obtained his blood in their hearts, they would get life and would be full of joy, though they felt ever so much of their own misery. Neither had they any occasion to be troubled in what manner, or for what they should pray, for all that would afterwards flow out of the heart. I poor creature (said he at last) have as yet but little experience of it, but here are my teachers, they can

C 2

“tell

“ tell you more. We sung that hymn, Lamb, Lamb,  
 “ O Lamb—with eyes of flame, &c. and spoke chiefly  
 “ about the contents of the 8th verse, Let the world  
 “ hear!—God’s Son and Heir,—who to us came,—  
 “ took on himself our blame,—upwards of thirty year—  
 “ liv’d here,—despis’d and mean,—and then was slain;—  
 “ the ransom he—for all the world and me.” The whole  
 “ house was affected, and they said: What things are  
 “ come about now? Your present discourse makes quite  
 “ another impression upon us, than when you always  
 “ told us only of God and the two first parents. We  
 “ continually said, we believed it all, but we were tired  
 “ of hearing it, and thought, what signifies this to us?  
 “ But now we find, there is something interesting in it.  
 “ We also see, that our country-people have experienced  
 “ something real in their hearts, because they can speak  
 “ of it and pray, and we cannot. We then said to them:  
 “ The God of whom you formerly heard is the same  
 “ Jesus that we now declare unto you, only you have  
 “ not understood it. He created all that your eyes see:  
 “ And when our two first parents put aside his word,  
 “ and believed the bad spirit, and consequently were  
 “ corrupted by sin so as you also are now, he would not  
 “ leave them in this unhappy condition, but became man,  
 “ suffered, and shed his blood, and this blood is the pay-  
 “ ment for the whole world’s sins. Whoever now believes  
 “ in Jesus, he lets himself be baptized, and gets a living  
 “ feeling in his heart of the blood that was shed for us.  
 “ This enables us to love our Saviour above all things,  
 “ and to hate what is evil. They answered, Ah! we  
 “ would fain be converted, but it seems so hard to us to  
 “ learn to pray. We replied; It is not hard, you need  
 “ only say; Jesus thou Lamb of God, have mercy on  
 “ me! If you would do this with all your heart, our  
 “ Saviour himself will do all the rest. Then we read to  
 “ them that hymn: The Saviour’s blood and righteouf-  
 “ nefs, &c. and concluded with prayer.

“ The 11th, having visited and spoke something again  
 “ in all the houses, we made preparation for the burial.  
 “ First we sung a hymn in the house before a numerous  
 “ assembly. At the grave Mr. Drachart held a discourse  
 “ on *John xi. 25.* and then we went into the house and

“ con-



“ concluded with prayer. It has been observed that for a  
 “ year past our Saviour has hastened in his labour to pre-  
 “ pare the now deceased Martin for himself. He was  
 “ quite lively, and liked to hear and also to tell others of  
 “ Jesus’s blood-shedding. The inhabitants here now  
 “ call to mind his memorable discourses or sayings,  
 “ especially one time when they had caught a seal,  
 “ which is a rare thing at this season, and were at a  
 “ meal upon it, he discoursed of the nature of the joy  
 “ and sorrow of believers and unbelievers, and at the  
 “ same time intimated that he should not survive this  
 “ winter. In the evening we spoke something again in  
 “ all the houses. They confessed their corruption, and  
 “ said, they were very sensible it must be otherwise with  
 “ them, but as yet they very much withstood it. An  
 “ Angekok had taken up the resolution, not to pract  
 “ his roguish black art any more. A startling dream  
 “ was the occasion of it; this dream he told us, and  
 “ said, that a little child came from heaven to him, and  
 “ bid him follow him. The child conducted him to a  
 “ very agreeable place, where he heard inimitable sing-  
 “ ing. Then he brought him to a very dark place, and  
 “ signified to him, that he must come thither if he was  
 “ not converted. He was very much troubled at this,  
 “ especially when he saw many people cast in there.  
 “ But the child led him back again to the agreeable  
 “ place, and then he gave the people that were assembled  
 “ there something white to eat, the effect of which was  
 “ to be, *aiorungnertekullugit*, to make people cease from  
 “ evil, or to make them better. Then the assembly  
 “ began to sing, and he sung with them, which his  
 “ wife heard and awoke him out of his dream\*. We  
 “ have

\* We do not insert this and such-like uncommon anecdotes as any kind  
 of token of a man’s good state. The Greenlanders have often very peculiar  
 dreams, and especially the Angekoks, who work up their phantasy into a  
 vehement perturbation during their pretended incantations. This Green-  
 lander was an Angekok. But it may also be easily seen that some chris-  
 tian truths he had heard before, for instance, of the child Jesus, of heav-  
 en and hell, had imprinted themselves upon his imagination, and recurred  
 so lively in his dream. Yet the last circumstance cannot be ascribed merely  
 to his imagination, because our brethren were certain, that neither he nor  
 any of *our* Greenlanders had at that time heard or seen the least of the  
 Lord’s-Supper; for the brethren never divulged any gospel-mystery either to  
 baptized or unbaptized, till they were sure that the Holy Ghost had prepa-

“ have perceived the grace of our Saviour in a very particular manner in this voyage. Those that once despised, derided and maltreated us, now come and ask our pardon; and those that were the most untractable, now stand along the shores, call after us as we pass by, and beg us to land and tell them the words of God, and when we do, they are greedy of learning all. In the house where we were, some sat together in one corner and some in another, talking, singing and praying together. The 15th we returned home. The cold was so intense that the boat was frozen so thick round with ice, that though we were seven persons we could scarce row it, and might soon have sunk, because the water that dashed in over, congealed so instantaneously to ice that we could not lade it out fast enough.”

## § 3.

But as the teachers could not visit so frequently or so far as the great call required, they were obliged in many cases to let the testimony of their Greenlanders suffice, when they went abroad for provision. The chief that occurred to my notice in reading their diary, is what follows.

“ Jan. 8, Simon and Noah came home again. They said they had met with a very kind reception in one house, the people liked to hear of our Saviour, and  
“ desired

red their hearts by the already declared and universal truth, *God was manifested in the flesh*, which the apostle calls the great mystery of godliness, and by this had made them capable, not only of comprehending the truth of such a mystery, but also of enjoying it in a good conscience. Every one may see from the simple account just now given of their method, that the word of the cross was the only means the missionaries made use of to bring both the silly and the sensible heathens, both the deceivers and the deceived, to enter into the way of truth and life. Therefore though we relate this, yet we lay no emphasis on such unaccountable dreams, nor on any feigned or real visions and apparitions, which some people like to make much noise about. We will not deny that God may condescend to make many singular contingencies subservient to his purpose, and dreams among the rest, according to Job xxxiii. 15, 16. by such means to turn the mind of man; but yet we have observed from frequent experience, that such persons seldom arrive to a right and fixed state in Christ. Accordingly I remarked that the abovementioned Greenlander, whom I myself saw, though he led a quiet and unreprouvable life, could however not yet attain to the food he had a sight of, and which makes a soul better, because there was still no true hunger and thirst perceived in him after the righteousness of Christ.

“ desired them to come again soon. But in another  
 “ house there was a man that had opposed them stren-  
 “ noufly. You carry your matter too far (says he) in  
 “ speaking and singing always about God, and refusing  
 “ to make yourselves merry as others do, who will for  
 “ all that go to God as well as you. Simon answered  
 “ him: Those that go on so, and yet pretend to be  
 “ believers, betray their ignorance of Jesus our Saviour;  
 “ for whoever believes with all his heart that he died for  
 “ our sins upon the cross, will not do good and evil  
 “ promiscuously, for Jesus sanctifies him, and makes an  
 “ end of the evil that is in him \*. Some of the baptized  
 “ from the colony were present, who confirmed what  
 “ Simon said, and put the opponent much to shame.  
 “ Another time (they write) Simon came home from  
 “ Kangek, and said he had been very happy there with  
 “ Jacob, one of the colony. They had talked together  
 “ about our Saviour and joined in prayer. The heathens  
 “ first laughed at them, but at last they grew still and  
 “ were filled with surprise. Another said, that there  
 “ were many in the house where he was, who asked him  
 “ many questions, and were glad when he prayed with  
 “ them. All the rest were still, and had dropped all  
 “ unprofitable conversation.”

Sarah also was very assiduous wherever she came, to  
 speak with any desirous souls that would hear her.  
 When she was asked: What she then said to them? she  
 answered: “ I speak to them of the corrupt heart of  
 “ man, but direct them immediately to the wounds of  
 “ Jesus, which can make them good.” Once she went  
 into a tent where a child lay dead, and spoke to the  
 women that were assembled to the funeral dirge, alledg-  
 ing that text, *Suffer the little children to come unto me*, &c. and  
 telling them that they had no occasion to howl over the  
 child's death, because our Saviour loved children very  
 much.

Anna, the late Samuel's widow, who had lived above  
 a year with her brother among the heathen, was not  
 there without blessing neither. She told us that several

\* According to the Greenland expression *Ajorteierutipa*, he makes him  
 cease to do evil. An instance how many words the Greenlanders put  
 together, to express a thing which they had before no conception of.



leagues up the inlet, where the brethren could seldom go, there were many people who had a great desire to hear something of our Saviour, if they had but any one to instruct them. "I was often sent for (says she) to perfect strangers, who constrained me to speak, which I did, but I poor creature am still so defective and ignorant, what shall I say to other people?"

This longing of the heathens to hear something of our Saviour from those that were baptized, had a good effect upon Catharine. "I am often reminded (says she) of what I have heard throughout the winter, and what I felt at my baptism, and sometimes I have been enabled to speak to others about it. But I must still blush for shame, that I have not made it more my concern to know him who laid down his life for me."

## § 4.

In this manner the scattering abroad of the little flock of the baptized, whom in summer necessity drove sometimes here, and sometimes there, to seek for food, redounded in a blessing to themselves and in more conviction to the heathen. Yet when they took leave, it was never without pain, and proper warning against all sorts of possible unhappy contingencies. Their account says: "When they were making ready for their departure, we sent for all the baptized brethren and sisters, and spoke with them separately. We were like Jacob when he dismissed Benjamin. We entreated them with tears not to lose Jesus who was crucified out of their sight, and to watch over their hearts while surrounded with the temptations of the heathen. They promised us they would, with tears in their eyes, and thanked the Lamb for the grace they had enjoyed this winter. We blessed them and kissed them, and went with them down to the Strand. There we once more spoke a few words on Acts xx. 32. *And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Then they set off, and we sung mean while: Thy death and blood once shed,—Lord Christ! thy nail-prints red,—thy sweat in soul's trouble,—and thy

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“ so pierced side,—secure and keep thy people,—till  
 “ thou com’st again,—church’s Prince once slain.

Some of them were continually coming to see their teachers, and acquainted them how it went with themselves and the rest. At such times there was always joy on both sides; they were also particularly glad to hear from the heathen, that the baptized behaved so among them as was edifying, though to them uncommon, and not always agreeable. Where several of them met in one place, their cordial love of one another was observed with pleasure. The brethren led them a good example therein. Once when some of them came upon a visit, and could not go back again for some time on account of the strong winds and cold, and by this means suffered hunger; as the brethren had nothing else to give them, they divided two small stock-fish among them, which the European sisters had received at the colony for sewing. It was but a trifling circumstance, but it led me at least to farther reflection.

### § 5.

But the brethren had soon after a call to fly to their assistance in a sad fatality, which however was alleviated with many pleasing circumstances. In Kookœrnen a dead sperma-ceti whale was driven ashore. All the Greenlanders that come, have a share in such a fund, and on such occasions they keep a great festivity, which is always concluded with a dance. Isaac and Adam from the colony admonished them not to make such an alarm, but to thank God for his gifts. But the barbarians only laughed at them, and shouted so much the more. In the midst of the tumult one of them falls down and dies, soon after two more that had eat of the fish died, and others the next day. They brought ashore directly many that were sick, and the brethren were so successful as to rescue some of them from death by some antidotal drops; for they had heard that the whale was green and blue on the side which was struck by the harpoon, from whence they supposed that the harpoon must have been poisoned\*.

It

\* It is probable it was wounded and afterwards lost by a Spanish whale-catcher, two of whom were in the Straits this year. One of these ships was stranded 40 leagues north of Goodhope; the crew attempted to escape in

It was observed, that first the eyes of the sick people grew fixed, and their tongues white; then they lost their senses and their feeling, swelled very much, and so died away without any pain. But those that lived 48 hours and could puke, recovered again. All that had eaten of the green flesh irrecoverably died, but some of the others were restored by medicine\*. Upon this occasion a woman brought her sick son of twelve years old upon her back; he desired with a weak voice that they would tell him something of our Saviour before he died; they did so, and exhorted him to look to the wounds of Jesus with a believing heart, and to think of nothing but, Jesus died for me! Thus he expired during their discourse, after they had blessed him, and recommended his soul into the hands of Jesus.

The brethren could not directly go in their boat to those that were sick abroad, because they had their house full of them at home, and our Noah among the rest. He was uncommonly chearful during his sickness, and said, as they were keeping a meeting around his bed: "O what great joy have I had this winter when we have been speaking, praying, and singing together! but now I can be no more with you." They comforted him by saying, that he would mingle with a much larger assembly around the throne of the Lamb, and chant much more agreeably that hymn: *Unto the Lamb*

in their boat to land, but it is supposed were shot by the arrows of the Greenlanders and plundered; though these last say that they found them famished to death with hunger and cold, and so seized upon what they left as a booty. This fatality has befallen many a ship. It was but two years before, that the Greenlanders stabbed the crew of a Dutch ship in an artfully concerted manner. They posted themselves among the crew as if they wanted to deal with them: Each of them looked his man in the face, and the sign agreed upon being given, they drew their knives from under their coats, and every one stabbed the man he undertook. Only the pilot and a couple of sailors that were below and shut themselves in, saved their lives and brought the ship to Holland. In Disko-bay they enticed the crew of a ship which came to smuggle, to bring their wares to land; when this was done, one was appointed to come running down to inform them that the Danish factors were hastening thither to seize them all. The dealers being in a consternation left their goods where they were, and fled to their boat, but the Greenlanders had stationed an ambuscade behind the rocks which shot some of them, and in the mean time the rest were busily employed in carrying off the goods.

\* The year following many other Greenlanders got their death by eating a dead whale, but that was not in these parts.

that



*that was slain, &c.* When they asked him whether he loved our Saviour very much? He answered: "Yes, I do love him." In his last hours he said: "I have another younger brother, whom I would gladly have spoken to of our Saviour. I recommend him to you, and when he comes, pray keep him here, and tell him that I desired it on my death-bed." They sung that hymn with him: The Saviour's blood and righteousness, &c. Sometimes he joined in the singing with an amiable mien, for he had the command of his senses to the last moment, and testified by his words and deportment his longing to be soon with Christ. May 2, at five in the morning, he expired, during the imposition of hands and prayer attended with many tears. On this occasion their words run thus: "We thank our Saviour for the grace he hath shewn to him and his family. It is not a full year since he came here first, but as soon as grace begun to work on him, we perceived an upright walk and a daily growth. We never saw an unhappy discontented look in him, though he was obliged to put up with very indifferent accommodations; and when the others went to other places to better their outward circumstances, he said: I will stay with you, I have no want here. He had not such gifts as the others to speak to the heathen; but he was a disciple on the breast of Jesus. *O how doth the Lord love the people!* Deut. xxxiii. 3. This text furnished the subject for the funeral discourse."

After this the brethren hastened away to the islands to visit their people. They also met with an opportunity not only to urge the true conversion to God more closely upon the heathen, but likewise to accompany the departure of two baptized persons of the colony into eternity with words of consolation and with prayer. One of these had been baptized by Mr. Egede in his childhood, and had continued under an effectual work of grace. Besides those that died by this venomous disease, another unbaptized man died, who had lived last winter with the brethren, and then remained insensible amidst all the grace that bloomed in the hearts of others; but in the summer he was laid hold of. He was quite resigned in his

his sickness, and expressed his joy that he could appear as a poor sinner before the throne of grace.

## § 6.

The Southlanders passing by towards the north, or coming from it, often called upon the brethren, who endeavoured to make known to them the way of salvation. Many that were going upwards, promised to call here again when they returned; and as soon as they had furnished themselves with certain necessaries, they would come and live here entirely. Some that lived with the brethren and had been instructed, went again to the south with those that were going downwards: They promised to think often on what they had heard, and to come again the next year. The diary says: "Not one of those that staid here all the winter has remained unmoved by the testimony of the Lamb's blood; but it is not their mind as yet to be our Saviour's entirely."

On the other hand some other families that had lived here formerly, and had heard the gospel, took up their final residence here, and gave hopes that they would surrender themselves up to our Saviour as his property. Mathefingoak, that is, the little Matthew, the son of the late Samuel, whom he had left behind in the south, but bequeathed to the brethren, came again after four years absence. He was indeed grown a little wild, but when he was reminded of his baptismal covenant, and told of the words of his dying father, he grew tender, and was directly willing to stay. But his friends did not like to leave him, because they had discovered a peculiar sprightliness and dexterity in him. However they acquiesced, when they heard his father's last will, and when they saw the brethren's uncommon love to him, and his own willingness to stay. Some days after, his foster-father perished at sea. This event brought his foster-mother and her family to stay here too.

The Greenlander Mangek, who was the very first that submitted himself to the brethren's instruction, and was the occasion of others coming and being converted, though he himself did not stay, came now again in his distress, and begged us to fetch him and his people, for they

they had neither boat nor victuals. Hereupon the brethren write: "It was not in our power to help them a great deal in their external wants, yet we brought them hither, and will now do what we can for them, for we have an eye to their souls."

## § 7.

Thus there was a pretty good company of Greenlanders, besides the baptized, gathered together at New-Herrnhut again for the winter. The brethren began the usual morning and evening-meetings and the bands. And as experience had taught them that one or another misbehaviour had sometimes intervened among the baptized during their absence, they were spoken with one by one, in order to remove all misunderstanding, before they restored to them their separate meeting and the kiss of love as a token of their closer fellowship. They were very much humbled on account of their faults, and begged each other's pardon with tears. Afterwards just when the brethren intended to have kept a love-feast with them, and to have supplicated the Lord for absolution, Simon and some of the unbaptized people set off to the islands, without the knowledge of their teachers. The unbaptized yielded to the persuasions of the heathen, and played at ball with them, and while they were at play, one of them, called Kiasuk, fell down dead upon the spot. This unhappy accident might indeed have its natural cause, but yet as it was coincident with manifest disobedience, it gave occasion to a serious admonition to avoid a needless and dangerous association with unbelievers and mingling in their pastimes, and to pay a greater regard to their teachers words and regulations; and this was not without a blessing.

A reading-school was kept with the children, and a singing-school with the grown Greenland-women. The men who had no time for it, learnt the hymns and the tunes from the rest in their houses. The brethren had now translated several old and new hymns and single verses; but if a verse was not to be turned into right Greenlandish, they rather omitted it than let the natives sing it without understanding it, or possibly with a mistaken idea. The singing hours were an excellent opportunity



tunity to infil into the Greenlanders, and especially the children, the truths of the gospel in a very agreeable and perhaps an easier manner than by question and answer. They learned the verses presently by heart, and sooner took the freedom to ask the meaning of a verse than of a discourse. The singing of our Greenlanders was grateful to the heathen themselves, for they had been used from the beginning not to sing with boisterous vociferation, but soft, slow, and intelligible; and many a stranger has been induced by it to stay and hear a discourse, a catechisation, or a chapter out of the Bible.

In general our dear Lord favoured the meetings with his presence, and his Spirit applied the testimony with life to many souls. At the end of November they write among other things the following: "The Lamb of God" "be heartily praised, that towards evening he sends forth" "light, and puts more frequent opportunities into our" "hands to dispel the darkness by the light of the gospel," "to entender the obduracy and coldness of the hearts of" "men, and to attract them to him by the power of his" "blood and death. May he help us on from day to" "day, and convince our and all the other Greenlanders" "what his blood can effect on poor sinners."

Another time they say: "Once there was a great" "stirring perceived among them, when we read the" "xxiid chapter of St. Matthew to them, and told them" "that Jesus Christ, the King of glory, would now" "have them called too, and that they might all come" "to him as they were, and get themselves adorned with" "his blood as the wedding-dress. My heart (says one" "brother) burnt for love, and some of the Greenlanders" "burst out into floods of tears, and said, that they had" "felt an energy in their hearts which they could not" "describe."

A principal article in this affair, which must rejoice a true judge of the tokens of grace, is, that the missionaries in preaching and treating with the heathen, spoke and acted with a peculiar feeling of their own poverty and unworthiness. Thus at different times one and another says: "When I am sometimes so poor and de-" "fective that I scarce know one word to say, the Lamb" "of God grants me a look into his wounds, and then" "the

“ the words flow like a torrent, that both I myself and  
 “ the hearers are overpowered with something unutter-  
 “ able. “ We all know who and what we are,—and all  
 “ with one consent declare,—we’ve no preeminence to  
 “ shew,—to move our Lord to love us so.” Dear bre-  
 “ thren, you have very little in us to rejoice at; how-  
 “ ever rejoice in this, that we become poor sinners more  
 “ and more. We will remain in faith and love. We’ll  
 “ follow Jesu’s leadings—throughout our life’s proceed-  
 “ ings,—and venture when the Prince permits;”—but  
 “ not as heroes, for we cannot act the hero, but as  
 “ children, who would gladly do the will of their  
 “ Father.”

## § 8.

Through the blessing of the Lord the congregation was augmented this year with eleven adult Greenlanders; three of them were baptized in February, and the other eight at Christmas.

In the beginning of the year the first Greenland-pair, viz. Simon and Sarah were joined together in matrimony according to the christian institution. First the brethren spoke with him previous to it; he proposed a woman that did not live here and was not baptized. The brethren, as might well be supposed, objected against it, therefore he took time to consider upon it, and the next day he said, he had prayed our Saviour to direct him in this affair for the good of his soul, and had found that his purpose had not been pure, for he had looked more at the appearance of the person than his soul’s good. He was ashamed of himself, and would afterwards act agreeably to the mind of his teachers. But they were afraid of meeting with more difficulty from Sarah, because it is an old custom among the Greenlanders, that a single woman is not brought to marry by consent, but by compulsion. However she was in a good disposition, and our Saviour accompanied the proposal to her with his grace, so that she was willing, contrary to their expectation. Then after a short exhortation, to let themselves be formed as an image of the Lord and his church, they were mutually promised to each other, and this preliminary transaction was concluded with prayer. A few days

days after, all the Greenlanders and some Europeans from the colony assembled together, and a discourse was held on *Eph. v. 23, 24.* and then they were joined in marriage, and recommended to the Lord in prayer as the first married pair that were bound together here according to the christian rites, wishing they might inherit a new blessing and shew an edifying example.

## § 9.

I now come to the relation of some intermixed occurrences; from which we shall see that the brethren had great reason to thank the faithful eye and Watchman of Israel for his blessing in externals, and for averting many dangers in their voyages on account of visiting or other necessary affairs. Once when they went to search for wood, a contrary stormy wind, and snowy weather, kept them prisoners a whole week upon a desert island in a piercing cold without any tent. Another time some Greenlanders were scarce landed safe with a corpse they had brought home, before a raging tempest arose, which threatened to overturn our house.

At Good-hope they received an account that no ship had arrived this year at Frederic's-hope, a colony erected but last year; therefore the factor here resolved to carry them a couple of boat-loads of provision, and desired the brethren to accompany him with their boat. Just as they were going to set off, the other factor came himself from the south, and could take so much into his own boat that the brethren's assistance was not wanted. When they were got 20 leagues from hence, the same unfriendly storm that had imprisoned the brethren for a week on an island, beset them, and overturned one of their boats by its monstrous billows; two men were drowned, and two climbed upon the keel of the boat, and in this manner were driven about for a league before the other boat could come to their relief and save them.

The Good-hope ship arrived this year the 2d of July. The brethren received by it many joyful accounts and animating letters, and also as much of the necessaries of life as would suffice for their subsistence, with the help of what they themselves could procure. July 3, they



they began their new building, which some particular reasons made them put off last year, and which was now become more necessary; yet they did not compleat it till the year following. By this ship the missionary Frederic Boehnish made his first visit from hence to the brethren's congregations, in order to deliver in a verbal account of matters, and to strengthen himself anew for his labour.

## THE TWELFTH YEAR 1744.

## § I.

THE almost general stirring that took place among the heathen last year, continued this year in its blessed progress, and the brethren laboured to cherish it by their own and the baptized Greenlanders co-agency. Yet the enemy strove to smother it, nay even to dispatch by murder the instruments that made such inroads upon him. But he succeeded so poorly, that he lost his captive souls more and more, and they were called and prepared for eternal life.

When our Greenlanders came home from the islands, their account commonly ran thus: "We found many people that heard us gladly, nay that desired us to tell them something of our Saviour. Some indeed mocked, but were put to shame by the others." One that was baptized, once found several men sitting together, and speaking with concern about their condition. They constrained him to sit down by them, to talk with them. Even an unbaptized man who had at other times expressed an enmity against the word, but could not as yet leave a brother of his who was baptized, was once called upon by the heathen to tell them something. But as his heart smote him, he began to weep, and uttered himself in a prayer, in which he confessed his own bad condition; and this had also its effect on the savages.

The awakening extended further than the brethren could ordinarily visit; this they were informed of by one of the baptized, who had found the heathen very desirous many leagues to the north. They urged him to sit and talk to them the whole night. The second night he stol

away into a little house, to get some rest. But they soon found him out, and he was obliged to gratify their desire of more conversation. A celebrated angekok in this place dreamed that he was in hell-torments, and heard and saw unspeakable things. He wept two whole days, and then told the people his vision, adding that he would not go on with his delusions any longer.

## § 2.

Thus the brethren were more and more encouraged to visit the heathen frequently, or to live some days with them in order to blow up the fire that was under the ashes. At one visit in Kangek a Greenland woman was baptized, who could not come to the great celebration of baptism because of the bad weather. Of this they write: "We were welcomed with much joy by the heathen, and our message was heard every morning and evening with great eagerness. March 7, the sacrament of baptism was dispensed. So many people came, that the house was quite filled, and some stood without by the windows. After a discourse on the text: *God so loved the world*, &c. the candidate was baptized and called *Sophia*. The croud standing round were vastly affected and shed numberless tears\*. May the Lamb make her a blessing to her country-folks. She is endowed with both gifts and grace, and she meets already with much persecution, because there is a noted Angekok at this place, who counteracts us very much. He has threatened to fall upon us with the well-known band of murderers, because he sees that our ministry among the heathen encroaches too much on his trade. But we rely on the word of Jesus, that not a hair shall fall from our head, nor those of our Greenlanders, without the will of our heavenly Father. The 9th, a woman sprang from a rock into the sea, and was drowned. The reason was this, the angekok pretended he would conjure a healthy soul into a sick child; but as it died

\* This is the woman who two years ago was first touched by Arbalik's relation of the woman of Samaria. [See 1742. § 3.] She has been since in the north. At one visit they say of her: "She is never satiated with hearing. She prays, and sings, and speaks with all that will hear any thing of our Saviour, and is hated on that account."

"after

“ after all, he laid the blame upon this woman, and  
 “ affirmed that she had killed this new soul with her  
 “ black art. On this account the child’s father lay in  
 “ wait to take away her life, and she leaped into the  
 “ water that she might not be hewn in pieces in the  
 “ manner that the Greenlanders serve the reputed witch-  
 “ es. The forcerers invent such lies, when they want  
 “ to have any body out of the way. The infidels stand  
 “ in great fear of them, but the believers bring their  
 “ delusive art into more and more disgrace. Therefore  
 “ these soothsayers betake themselves to this evasion,  
 “ that their skill does not extend to believers, because  
 “ they have submitted themselves to the jurisdiction of  
 “ another great Spirit, who always withstands their  
 “ spirit.”

At the last visit in this year, the above-mentioned So-  
 phia (who removed in the autumn with her family to  
 New-Herrnhut) gave them a letter which she had dic-  
 tated, addressed to her former house-companions. All  
 the Greenlanders were eager to hear it. The missionary  
 was desired to read it over several times, and had an  
 opportunity by it to shew how a soul is disposed as soon  
 as it experiences the blood of Jesus in its heart, and how  
 it cannot keep silence, but wishes all souls the same.  
 Some were affected and wept, and others seemed quite  
 insensible, yet listened attentively. These last were  
 struck by the discourse he kept afterwards on *Rom. ii.*  
*4, 5.* of the patience and long-suffering of God towards  
 dead and insensible man. Then the account says:  
 “ Afterwards I went with Rebecca and Esther to the  
 “ other houses. At first we met with nothing but wo-  
 “ men, to whom Esther testified with moving and  
 “ anointed words what grace the Friend of sinners had  
 “ shewn to her. She set before them the example of  
 “ the great sinner Mary Magdalene, and exhorted them  
 “ to follow it. I was quite pleased with her discourse.  
 “ Then we adjourned to another house, where I spoke  
 “ on the words: *Behold the Lamb of God*, &c. and in-  
 “ vited them to the approaching baptism of some of  
 “ their relations. In the evening we came again to  
 “ our lodging; there I spoke on the text: *I give wa-*  
*ters in the wilderness, and rivers in the desert, to give*  
 “ drink



“*drink to my people.*” I felt a particular energy issuing  
 “from the wounds of Jesus, and the people were so  
 “struck that there was scarce one unmoved. After the  
 “discourse they sat themselves down here and there in  
 “little companies to talk over this matter. Dec. 5, as  
 “soon as they rose, they desired me to speak to them  
 “again. I spoke of the agonizing conflict of our Sa-  
 “viour’s soul when he purchased us, and that the  
 “bloody sweat trickling down his face exempts every  
 “soul from coming into judgment, who adheres to him  
 “by faith. We had a blessed conversation with the  
 “heathen when the discourse was over. Anna’s bro-  
 “ther cried out with tears: Ah, now I begin to un-  
 “derstand why ye speak so much of the blood of Jesus!  
 “I could not look at the old man without tears. He  
 “had constantly said to his sister: I should by rights be  
 “converted, and so I will too, but I know not what  
 “ails me, I cannot rightly come at it. The 6th, after  
 “a discourse on the good Shepherd, we recommended  
 “them to him in prayer. Anna gave us her daughter  
 “to go awhile to our school. At setting off we sung:  
 “*Up! up! ye redeemed, be watchful and brisk, &c.* Some  
 “of them ran along the strand to hear what we sung,  
 “and wept aloud. We staid all night with Rosina,  
 “and she and her Elizabeth resolved to go with us.  
 “At this place lived some religious Greenlanders;  
 “therefore I spoke on those words: *Without me ye can do*  
 “*nothing*; and shewed the difference between mere na-  
 “tural piety and a true change of heart, which induces  
 “a person to abstain (out of love to our Saviour) from  
 “every thing that he redeemed us from at the expence  
 “of his life, and which endues him with power through  
 “his blood so to walk even as he walked. When I  
 “went away, a girl ran after me weeping and saying:  
 “O I am too, too bad, and feel nothing yet of the  
 “blood of Jesus; what shall I do? I said to her:  
 “Here is Esther and Rebecca, they can tell thee what  
 “they did. And that they told her with joy.”

## § 3.

Many Greenlanders came from these islands to visit  
 the brethren from time to time. But there were some  
 among

among them that, in spite of all the work of grace on their hearts, still resisted the truth, and persecuted those that believed, under the pretence that some of them were related to the murderers of their friends; therefore they aimed at taking away their lives to revenge their friends blood. The brethren described to them the sin of murder, and the injustice of such kinds of revenge, which in case it cannot find the perpetrator, vents itself on his innocent relations, nay even on such as only happen to live in the same land. The brethren sent for Jonathan, who was the chief object of their evil intentions, to come to them; the people were appeased by his protestations of innocence, and promised to do no harm to him or any of the believers. There was one of them called Kainak, whom the brethren reminded of the time four years ago, when he was laid hold of in a period of awakening, and exhorted him to surrender himself once into the hands of our Saviour. The tears came in his eyes, and he knew not what to say, but that he was a miserable corrupted creature, that knew very well he ought to be converted, but could not, because he liked better to wander up and down with the savages. After Kuyayak, Samuel's brother, had been drowned in coasting to the north as was mentioned before, this man took his son Kuanak with him. Afterwards the poor lad was seized with a burning fever, and being light-headed he wounded Kainak's wife with a knife; he was beat so unmercifully for it, that somebody brought him to the brethren upon their back as a wretched cripple. However they were glad to get him alive again, and cured him. This boy came now also to Kainak; and confessed that he had very well deserved the blows; but advised him and the rest of them to be all converted. They wept all together, and owned they were wrong\*.

Some of the other visitors lamented that they had not come here to winter, for the uneasiness of their hearts pursued them without intermission, and if they attempted to smother it by ball-playing or other diversions, yet it returned so much the stronger. These people were now very much out of humour with a false

\* It will be mentioned in the process of the history, that after several years some of these people were converted.

prophet and Angekok, who had made the christian religion suspicious to them, and warned them against believing in Jesus, pleading that it was a mere invention of the foreigners, which might now be seen, because some of the believers died, though their teachers had said that none of those that believed in the Son of God would die. Afterwards when he was called to an account before the others, and asked, if he had ever heard that the believers should always remain in this world; he said: "O no, I did not apprehend it so, but because I knew that I ought to be converted, and yet would not, I invented this objection, lest the rest of the people should be converted, and I be left alone." One cannot help wondering at this man's honest confession of the reason why he did not avouch the christian doctrine; and it were to be wished that all others were so honest, who have once determined not to adopt the gospel-truths, and on that account so easily furnish themselves with arguments against them, which have just as much validity as the curious devices of this Greenlander. He told one of the baptized, that he had a mind to be converted too, but that his love for his deceased children and friends kept him back, for if he went to heaven and those were in hell, he could have no joy there. An old man of another district, who had expressed an enmity against the word of God for many years, and yet came continually a visiting, was once seriously asked, why he was so full of animosity, since Jesus died for his adversaries too, and would forgive and take away his enmity if he was willing? He listened earnestly to this news, and was quite friendly at least for this time, and early next morning he came again and begged them to speak further to him about the same subject, for he that was crucified in such a manner came into his mind as soon as he awoke. After some further instruction he cried out: O Jesus, help me poor creature!

## § 4.

In this manner truth obtained one conquest after the other, and the simple doctrine of the crucified Jesus was laid before the most wild, hard and resisting hearts and  
minds



minds so plainly and heartily, as the method of teaching under the new covenant requires; neither did it fail of proving its efficacy and producing its fruit in its time, even when it seemed to lie dormant for some years. But the brethren were not backward to treat some more feverely, especially those of an audaciously profligate spirit; yet as soon as they relented, they led them also in the evangelical track.

In May the aforementioned banditti, who had threatened the teachers, marched to New-Herrnhut at a time when most of the Greenlanders, at least all the men, were absent in quest of food, and all the brethren but Matthew Stach were gone to visit them. He relates what follows concerning it:

“ They came from the Sound, where their tents are now standing, first to the colony and then to us. My room was so full, that there was no stirring. I could not guess their aim. I knew what they had threatened, but I was not afraid, and went on quietly with my translation. When they had sat awhile, their chief said: “ We are come to hear something good.” I said: I am glad of it, only let the rest of the people come into the house first. He sent for them in directly. I sang first: Let the world hear, &c. The Lamb’s sweet art—hath won my heart,—His voice I prov’d,—I bow’d, believ’d and lov’d:—*John* pointed out the Lamb, &c. Then I prayed that the Lord would open their hearts to understand what he should give me to say to them. After that I spoke a few words on a passage out of my translation *Acts xvii.* concerning *Paul’s* occurrence at Athens, and afterwards I said: “ Yet I will not say a great deal to you of the Creator of all things, for you know already that there is a Creator. (This all, but one, confirmed.) You also know that you are wicked people, (which they all said *Yes* to.) Now then I will tell you of the most necessary point, viz. that you and we have a Saviour, who is the same that made all things at first. He came into the world like another man, resided upwards of thirty years upon earth, did the will of his heavenly Father, and instructed mankind. After-

“wards he was fastened up to a cross and slain by his  
 “country-men, who would not believe his word. But  
 “the third day he rose again from the grave, and after-  
 “wards ascended up into heaven. Now the time is ap-  
 “proaching when he will come again in the clouds of  
 “heaven; then all the dead will rise and appear before  
 “him as the righteous Judge, and he will render to  
 “every one according to his works. Then I turned to  
 “the chief, and said: But thou poor man! how wilt  
 “thou stand before him, when all the souls whom thou  
 “hast dispatched out of this world, shall step forth and  
 “say to him that sits upon the tribunal: This wicked  
 “wretch murdered us just as thou hadst sent thy mes-  
 “sengers to us, and hindered us from hearing the ac-  
 “count of our salvation. What wilt thou then an-  
 “swer?” He was silent, and cast his eyes down to the  
 “earth. I observed now that a tremour seized them  
 “all, therefore I proceeded: “Hearken to me, I will put  
 “thee in a way how thou mayst escape this tremendous  
 “judgment, but thou must soon put it in practice, or  
 “else death will put it out of thy power, for thou art  
 “old. Fall then at the feet of Jesus. Thou canst not  
 “see him, yet he is every where. Tell him that thou  
 “hast heard, that he loves the human soul exceedingly,  
 “and rejects no one that cries for grace, though he be  
 “the greatest sinner; tell him, he shall have mercy on  
 “thee poor wretched creature, and expunge thy sins  
 “with his own blood,” and so on. He promised with  
 “an affected heart that he would. When I had finish-  
 “ed, Anna began, whose brother they had murdered  
 “in the year 1739, she also exalted the power of Jesu’s  
 “blood, which had evidenced itself so happily on her  
 “and hers, and admonished them not to withstand the  
 “truth any longer. When she had done, Sarah came,  
 “and kept them a long discourse. They heard it all  
 “with great attention, and afterwards walked up and  
 “down the place in a thoughtful posture with their  
 “hands folded, but towards evening they departed.”

## § 5.

In March the Greenlanders crept out of their winter-  
 houses, and went to their fishery. Now as the brethren  
 had

had experimentally found that the baptized and catechumens frequently sustained harm in their dissipations among the savages in the summer-season, therefore they made an arrangement, that the baptized women and children who had no provider (i. e. no father, husband or brother) should live in the tents with some baptized head of a family, should assist him, and be maintained by him. They all acquiesced in it except one unmarried Greenland woman, who would absolutely live with a single man that was unbaptized, and in order to carry her point, made use of all manner of scurrilous refractory language, as such people are wont to do, who inveigh against all orders that are not adapted to the will of the flesh and carnal reason, under the name of constraint of conscience and implicit obedience, and thus furnish the adversaries with such plausible evidences and calumnies, as they can expect to gather from discontented deserters. They were obliged to exclude this person from the fellowship of the faithful (for she had been baptized) till by the other baptized people's talking to her she became ashamed of her disobedience, and begged forgiveness.

John Shneider, one of their teachers went with them, that they might regulate themselves from the beginning in a manner becoming christians, and might not be too long without instruction; he kept a meeting with them every morning and evening, spoke with them singly, and had often an opportunity between whiles to speak to the heathens. Once when he went out to shoot something to eat, two little girls fishing upon the ice called to him, and said that they rejoiced when they saw him coming, and now he should stay a little with them, and not only apply himself to the pursuit of partridges, but tell them something of our Saviour, especially as they had no opportunity of coming to his house. Accordingly he spoke to them with pleasure, to the purport of that verse: "Ne'er let it vanish from my heart—That I have been redeemed—by thy excessive smart."

In the mean time the Greenlanders visited in New-Herrnhut as often as they could, and by degrees most of them came home again, so that towards the end of May nineteen tents were standing there. But they soon set  
off



off again to the Amoralik-bay to their harvest for capelins, a kind of sprat, which serves them in the winter for their daily bread. Matthew Stach went with them to have a constant inspection over them and to proceed in instructing them. He had an opportunity of preaching the gospel to many heathens there.

In June they returned loaded with temporal and spiritual blessings. The missionary brought some sacks full of dried capelins which he himself had caught, to encourage the Greenlanders to diligence by his example, and to have something to give the needy in a time of want. When the brethren had nothing else, they made use of these during the building or enlarging of their dwelling-place, which they finished so far as to enter it the 20th of August; yet this food did not agree with them, so that they were sick and weak by it, but more so when they were obliged to eat mikkiak or half-rotten seals-flesh with the Greenlanders. Yet they write: "The Lord be praised that amidst all this he gives us a chearful heart, and joy in our Greenlanders, which is better than abundance, nay than all the treasures of earth."

Towards autumn the Greenlanders went a seal-catching, and in October they returned to New-Herrnhut all but two widows, who stayed with their children among their relations. The inhabitants distributed themselves into three houses. The most considerable fire of each house made a meal for the rest of the men, at which the outward conduct and order to be observed among them was made known. A man from the colony also came to beg them to take him in; but he was sent thither again, and told, that if he would give his heart to our Saviour, and be obedient to the minister, he might certainly find every thing there which he pretended to want here.

#### § 6.

Now the brethren regulated the meetings and the bands anew, and the people were asked if they were willing to speak of the state of their hearts with those persons of their nation they were classed with, and they all said Yes. Yet one man staid away from that time, and declared without any equivocation or studying plausible

sible reasons, that he had an aversion to such free conversation, for he neither would nor could believe any thing he heard here of God; there was no God, but every thing came of itself, and will always remain as it is. When he was spoke to about it, and the dangerous state of his soul was represented to him, he gave no other answer but this, that he would never alter the opinion he had once entertained, but go the same way as his fathers had gone before him. This frantic speech proceeded from the disquietude of his heart, because he wanted to stifle the work of grace but could not, which must necessarily breed a conflict in his soul. This betrayed itself when he once went unawares to hear a discourse on the words: *The wages of sin is death*, at which he was so restless and anxious, that he turned from side to side as if he sat upon thorns, and at last rose up and ran away.

On the other hand another man came to one of the missionaries, and begged him to talk with his wife. He said, she used to be very earnest in the pursuit of what was good, but because he always hindered her, she now seemed to be brought off from it entirely. He begged the missionary to give her fresh encouragement, he would never hinder her any more, but be converted himself. A few days after he came to enquire if any one had spoken with his wife, and what effect it had. One day one of the baptized said to his wife, "Hast thou never any thoughts about giving our teachers something? they do so much for us, and we do nothing for them; make each of them a pair of shoes." Simple as this seems, yet it shews that the Greenlanders began to think of some grateful acknowledgement, whereas formerly they expected to be paid for the loan of their ears.

#### § 7.

The children's school was begun again, and at the close each time a text was repeated to them to learn, and the next Sunday they were catechized upon it. Sometimes they read to them some animating accounts from the children of believing negroes and Indians in America, or letters from the children of the nurseries of the Unity; then gave them an exhortation to follow the good example, and concluded with prayer. They also  
read

read sometimes such kind of accounts of other missions to the adults for their excitation, and after a time they set apart a day every month for this purpose, which was called the Monthly Prayer-Day or Congregation-Day. Such letters and accounts awakened a desire in some of the Greenlanders to express also the state of their hearts and minds in letters to their brethren beyond the sea. Accordingly they dictated something to the pen of their teachers, which they translated into German and sent. Thus the following letters were wrote this year.

1. From Jonah. " My dear brethren, I have not  
 " seen you, nevertheless I love you, because Jesus  
 " fought after me as a lost creature and at last found me.  
 " When I was baptized, I promised to follow Jesus ;  
 " but now I am convinced I have no strength for it.  
 " Since now I can think nothing good of myself, I  
 " stand in need of the blood of Jesus for my purifica-  
 " tion, that it may make an end of the wickedness of  
 " my heart, for it is very corrupt. When my teachers  
 " mention Jesus's blood, then it gives me joy that the  
 " Lamb hath purchased me with his blood. But if I  
 " stay long among the heathen, I forget it again.  
 " Therefore, my dear brethren, pray often to the Lamb  
 " of God for me, that he may give me a good heart.  
 " O Jesus, be gracious to me !"

2. Sarah wrote to the Ordinary: " I will write to thee  
 " about my heart. I feel my misery, and pray our Sa-  
 " viour that he may grant me to feel his blood. For I  
 " have no Saviour that can help and save me, but the  
 " Lamb of God. Sometimes when I am alone, I feel  
 " that God is present to my spirit, and then I thank  
 " him. But sometimes I feel no kind of good in me,  
 " nay mere corruption, and though I strive and look  
 " about in my mind after him, yet I still hanker after  
 " corruption and forget him. In the beginning after I  
 " was baptized, I thought now all sin is removed far  
 " from me ; but this winter our Saviour has humbled  
 " me very much on account of my sinfulness. It has  
 " been a great joy to me that so many have been bap-  
 " tized this winter. Now I experience, that with God  
 " all things are possible, that even we Greenlanders can  
 " be together in right hearty love. Though I am very  
 " worthless



“worthless, yet my teachers love me, and do not despise me notwithstanding my wretchedness; because they are acquainted with the Spirit of God and know his mind, they give all diligence to direct me to the Lamb of God. O! if the Spirit of God should put it into your heart to send us more teachers, then pray do. For God loved us and died for us, when we and you should have perished. But he has redeemed us; this we experience when we get a feeling of the blood of Jesus in our hearts. May Jesus bless thee. Tell all thy brethren that I love them very much.

3. Rebecca wrote to the missionary who was then absent.

“Hearken, Boenisse! I cannot tell thee how often I have thought of thee, and prayed our Saviour to keep thee and me in his care, and help us always with his blood. Thanks be to Jesus, that he keeps his blood always in our remembrance. One thing I experience, and that is, that we have a Saviour who helps us through with his blood. When he lets me feel my corruption, I say to him; remove it from me again, and grant me the power of thy blood. Now I will constantly cleave to him, and thou wilt also do the same for thy heart's good.”

### § 8.

The brethren now began to keep separate meetings for each of the different sexes, and to give them exhortations with a view to their sex and special circumstances. These were called choir-meetings, they were kept every Sunday, and contributed very much both to their spiritual edification and also to their outward order and exemplary walk. But that these different meetings might be attended with no irregularity, and that every one might know the days and hours appointed for the public or the separate meetings, they appointed two servants, a brother and a sister, for the respective sexes. The two first were Jonah and Judith.

The missionaries had every now and then some express conversation with those of the nation that were appointed to keep the bands, that is, such Greenlanders under whose inspection those smaller associations could speak

speaking of the state of their hearts. At these little conferences they had an opportunity of hearing their sentiments of the growth of their people, which commonly harmonized very nearly with the thoughts of the teachers; or it gave occasion to some animadversions on the wise leading of souls. They particularly enforced it on them, not to urge or press any one to speak of his situation, that so dead or lukewarm people might not be driven to hypocrisy.

I should protract my subject to too great a length, if I was to insert all the overflowings of the brethren's joy on various occasions at the blessings and the evidences of grace in general and in individual souls; but it was often attended with showers of tears. The desire of the Greenlanders for the word of God kept continually increasing. They not only came eagerly to the meetings, but also went privately and alone now to one of their teachers, and then to another, sometimes to ask for further illustration or instruction, sometimes to bewail their sinfulness and to desire their advice; sometimes to reveal the tokens of grace that had discovered themselves in their own persons or others, attended with a true change of heart; in short, to disclose the sinnerlike feeling of their own poverty, and of the preciousness of the blood of Jesus. Here the brethren write: "Since we now see that amidst all our own impotence and poverty, the blood of the Lamb exerts its power on the hearts of the savages, baptized or not baptized, therefore this shall perpetually remain our text: *Behold the Lamb of God, that taketh away the sin of the world.* We will direct all souls to him, because we ourselves have found all our salvation and righteousness in him. We will freely spend ourselves in witnessing of his precious blood. But why do I say spend, it always gives us fresh vigour; and when a coal from the altar of the cross touches our lips, our mouth flows over with it anew."

## § 9.

In February the congregation was increased with nine persons by holy baptism, and in December there was an addition of six new candidates. When these last were acquainted of the approaching grace, they burst out into such

such a shower of tears, that they could say no more to them for that time. Their minds were so full of it, that some dreamt about it. They had a preparatory meeting every day, and the day before they were to be baptized they came singly, confessed their sins, and were absolved by imposition of hands and prayer. Baptism was administered to them, Dec. 16. First a discourse was held on that text: *I, even I will both search my sheep, and seek them out.* They were exhorted to draw near to the throne of grace as naked sinners, and at their baptism to put on the blood and righteousness of Christ as their robe and wedding-dress. They dropped more tears than words, at the questions that were asked them. Among those that were baptized was an old maiden, who had been under instruction some years before, but the uneasiness of her heart made her run away; the same uneasiness drove her now hither again, and obliged her to give way to the power of grace. Another young woman was laid hold of some years ago at the visits of the brethren in Kangek; since then she profited by some christian instructions at the northern colony, and made good improvement in knowledge. When she had lived again awhile with the brethren, there came a Greenlander who had cast his eye upon her for his wife, and now would take her away by violence, but she was rescued from him upon the strand.

Three children of believing parents were born. But as the brethren had made it a rule, not to force the holy sacraments upon the Greenlanders, but to wait till they earnestly desired them, therefore only the last child was baptized at present, viz. Simon and Sarah's, who begged for it, and promised to take good care of its education. The father prayed over the child, and the mother being also present, concluded with a fervent thanksgiving. They were the first couple that were joined together here according to the christian ritual, and their child the first that the brethren baptized. This scrupulosity was perhaps carried too far, but it sprung from the great reluctance they had to the seeing of heathens that had been baptized they did not know why, roving about wild. They first made a trial in every thing, nor were they yet certain whether all they had



had baptized would stay there, and educate their children in a christianlike manner. But they received an admonition on this head, and when they afterwards found that the baptized faithfully kept the promise made at their baptism, always to stay with their teachers, they were less scrupulous of baptizing the children of believing parents.

One of the missionaries gives an account of his baptized people in a certain writing, part of which I will insert, because it shews us that amidst the real joy they felt at the grace visible in them, they were not blind to their faults, but readily owned such as they knew of.

“ It seems as if they had all some life in their hearts,  
 “ but we cannot yet say that they are all arrived to a  
 “ settled confidence. Yet most of them know where  
 “ the fault lies, and long for the blood of Jesus.  
 “ Many of them have good insight and knowledge, and  
 “ seldom miss an opportunity of recommending the  
 “ grace of our Saviour to others ; but they themselves do  
 “ not all live in the right enjoyment of it. Their  
 “ being absent from us and scattered among the hea-  
 “ then, is a great detriment to them ; and yet they  
 “ cannot be always with us because of their livelihood,  
 “ though we do what we can to prevent their going  
 “ a great way off. We make no difference between  
 “ *our* baptized people and those at the colony, nor do  
 “ they make any difference among themselves. Indeed  
 “ at first we observed a little strangeness, which pro-  
 “ bably proceeded from their being of different coun-  
 “ tries, for those at the colony are natives of this coun-  
 “ try, and ours are southlanders, and therefore are  
 “ looked upon as strangers. But this estrangement  
 “ soon vanished, and those that have an upright in-  
 “ tention, love one another cordially. The missionary  
 “ and we are also of one mind, and we have bound  
 “ ourselves before the face of the Lord, to carry on the  
 “ work in fellowship for one Master, and not to aim at  
 “ a bare spreading the christian religion, but at a true  
 “ conversion of the heart through the efficacy of the  
 “ gospel of the crucified Jesus.”

## § 10.

One pair of the believers was joined in matrimony this year. Two of the baptized inhabitants and a child died, and one also of the baptized, viz. Solomon a married man, entered the eternal mansions as a sinner that had found grace. The brethren had had a great deal of joy in him ever since his baptism till this spring, when he was excluded the fellowship of the believers for a certain transgression, and went away for a little while entirely from hence. But one of the teachers finding him when he visited the heathen a fortnight after, took him aside, and encouraged him to apply to Jesus for mercy as a sinner, and assured him he might find a refuge in his wounds, and there alone, from all sin, all error and evil. At this his heart grew tender, and he shed many tears. May 10, he came again with his tent, healthy and well to New-Herrnhut, but fell sick the night after. As it was observed that he hastened to his end, and as he was very penitent for his transgression, and also assured the brethren that our Saviour had looked graciously upon him; he was again received into the congregation during many tears. Then he declared that he was ready to depart into his eternal state, told all that visited him how much he longed to be with our Saviour, and amidst his greatest pains, he said: "O Jesus, thou knowest that I repose my confidence alone on thee and thy blood, thou knowest that I have no other Saviour but thee; therefore stand by me, poor sinner." Being asked, if he could go to our Saviour with joy, he said, Yes, and added, "Here comes a sinner, who would fain,—thro' the Lamb's ransom, entrance gain."

## § 11.

I will conclude this year with the celebration of Christmas. Their account of it runs thus: "Dec. 24, we went with our baptized Greenlanders to the colony, and sung some Christmas-verses before every Greenland house. Then we went into the vestry-room, where Mr. Drachart's baptized congregation came also to us. First a Christmas-hymn was sung, and then a discourse kept on the lowly birth of the

“ Creator of all things, and his deep condescension even  
 “ to the death of the cross. The discourse also touch-  
 “ ed on the promises made to the fathers, and their ar-  
 “ dent expectation of the salvation of God. Then  
 “ the factor gave them a supper, and while they were  
 “ eating, they were entertained with some profitable  
 “ discourse on the festival subject. After singing ano-  
 “ ther hymn we went back, sung some verses before  
 “ each of our houses, then assembled in our hall, and  
 “ worshipped the child Jesus on our knees. The  
 “ Greenlanders afterward said: “O how many nights  
 “ have we waked, and revelled with our heathenish  
 “ mirth, but hitherto we have been utter strangers to  
 “ such joys as these, &c. On the evening of the third  
 “ holiday, I reminded them of the grace we have en-  
 “ joyed all in a body at our meetings, and each apart,  
 “ during these festival days; therefore we bowed our  
 “ knees with gratitude, thanked the Lamb for it all,  
 “ and begged the grace that this scene might never be  
 “ withdrawn from our hearts or our memories.”

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### THE THIRTEENTH YEAR 1745.

#### § I. *General remarks*

**T**HE joy this Christmas was crowned with, in-  
 clined the brethren to make the general feasts  
 of the church of more benefit than they had been hi-  
 therto, in order to give the Greenlanders a right un-  
 derstanding of the great and good deeds the Lord hath  
 done for his people; therefore they read them the histo-  
 ry of the respective events out of the Bible, and made  
 some short explanation and application. If the Green-  
 landers had not rightly understood any thing when it  
 was publicly propounded, they came afterwards to ask  
 about it, which presented a fine opportunity, not only  
 of making it more intelligible to them, but also imper-  
 ceptibly to discern more clearly the principles of their  
 hearts and the situation of their minds, and consequent-  
 ly enabled their instructors to dispense the word of life  
 so as suited all and each at that season. But if the bre-  
 thren observed any barrenness or lukewarmness, or if

even



even deviations appeared, and bad customs would break in again, they took an opportunity to reprove them either in a public meeting, in a band, or in private interviews, in order to reform them, and prevent any evil consequences.

Thus on new-year's day they write: "After reading the history of the birth and circumcision of Jesus, some of them came to enquire further into the matter. We spoke therefore in the meeting of the baptized, concerning the first blood which Jesus shed, and how that turns to our benefit. But the account of our Saviour's sufferings and resurrection furnished the chief subject for blessed discourse together. On the other hand we perceived a certain levity in one house, therefore a monitory discourse was kept on the words: *Ye ask and receive not*, &c. They owned it, and were ashamed. In another house\* they were told, how hard it was to keep discourses to them, whereas in the other houses it flowed pleasantly, and they were desired to consider whether the sluggishness and hardness of their hearts was not the cause of it? We perceived it had a good effect, for two days afterwards, when a discourse was kept on the words: *I thank thee Father,—that thou hast revealed it unto babes*; there was such an emotion, that neither teacher nor hearers could refrain from tears."

If the baptized did any thing unseemly, they were either spoke with and rebuked in private, or if the circumstance required it, in their separate meeting, or were even debarred that meeting for a time. It had generally the effect, that they directly acknowledged their fault and asked pardon of those they had aggrieved. Sometimes the poor offender was affrighted; such they cheered up: sometimes he was affronted; such they suffered to go their own way awhile, till they came to reflection, and begged forgiveness with tears. The worst custom of the Greenlanders, is, running about with stories and idle chat. They were seriously warned of the sin and damage that may spring from it, and they made them all promise not to carry about the

\* During the winter, the outrageous weather frequently obliged them to keep meetings in every house.

bad things they saw or heard of one another, but to give timely notice of it to their teachers, that they might duly examine into the matter and make an end of it. But whoever propagated an offence among the people, should be excluded the meeting of the baptized, as well as he that committed it.

But notwithstanding this, the brethren could most heartily rejoice at the visible proofs of the progress of most of them in grace, or at least their upright confession of their defects. The bands and the private conversations were here of great benefit. Once their journal says: "After the meeting several came into my room. I took occasion from the subject of the discourse, to ask them, What was the most dear and valuable thing to them? One said: "That our Saviour has chosen me out of the world, and lets me feel his love so often." Another said: "Because I am yet so ignorant, I want to learn the words of salvation rightly, and to keep them in my heart." A third added: Once I was so eager after knowledge too, and thought, if I could but learn a great deal, then I should have what I ought to have. But afterwards when I found, that with all my knowledge, the wounds of Jesus were still foreign to me, nay, sometimes my contempt and aversion, then I was shocked at myself, and found I must be converted anew. Now nothing is so agreeable to me, as his blood." The last said: "This I have not got yet. I am still choaked with the cares for a livelihood, and though it avails nothing, yet I cannot rightly extricate myself from it." This same man said once to his class: "Brethren, I observe that we always like to say some good thing of ourselves. Yet it is well known that we have bad things enough too, therefore it would be best for us to speak of things as they are." And he himself directly set the example.

In another of the men's bands it was lamented, that the right thirst for the blood of Jesus was not perceived in all of them. This gave vent to an open-hearted confession. One said: "The thing is true, and I am one that must be ashamed of myself. I have been baptized, but now it is to me as if I was not baptized.

"For

“ For soon after my baptism I went among the savages,  
 “ and became unsettled and vain. When my heart  
 “ told me I should go to my teachers, and lay open my  
 “ heart; I persuaded myself that it would be to no pur-  
 “ pose, for they could not help me, neither could I keep  
 “ to what they told me; therefore it would be better for  
 “ them not to know how it was with me. This made  
 “ my heart grow colder and harder. Now it gives me  
 “ pain, and I beg our Saviour to soften my heart with  
 “ his blood.”

## § 2.

It is certain the intercourse with the wild Greenlanders was a dangerous rock for these weak beginners, (which yet was not well to be avoided, because they were obliged to be often and long abroad to seek food.) For as the heathens could no more withstand the truth, nor, like other heathens, considering their deep ignorance, set up some invented wisdom of man in opposition to it; therefore they went another way to work, and tried to seduce the believers to join in their revelings by all sorts of allurements, that so they themselves might have an excuse to resist and stifle the conviction of their conscience and the uneasiness of their heart. The teachers could not go every where with them, and the visiting was not sufficient always to warn them at the right time. This timely caution they were obliged to commit to the maternal care of the Holy Ghost, and to desire their people to hearken to his voice with a listening ear and an obedient heart. Thus I find it once noted: “ At their departure we spoke to  
 “ them on those words, *Remember Jesus Christ*, (2 Tim. ii. 8.) that he alone was able to help them when  
 “ they would be scattered among the wild savages, and  
 “ see a variety of enticements to evil. The servants  
 “ were exhorted to serve their masters faithfully. The  
 “ children were catechized from the last text they had  
 “ learnt: *In his humiliation his judgment was taken away,*  
 “ *and who shall declare his generation?* They were told to  
 “ think always about these things, to repeat their texts  
 “ and verses often to the heathenish children, and to  
 “ shew by this what Spirit they were the children of.  
 “ At taking leave, there was a general emotion; great



“ and small, baptized and unbaptized, all wept, and  
“ we wept with them at the grace that the Lord hath  
“ shewn to us and our Greenlanders this winter. Some  
“ lamented that they were obliged to go away, and  
“ said: It was quite another thing to them now than  
“ it was at first; for then they liked to take a trip  
“ sometimes to the heathen, but now they were very  
“ much afraid. We gave them that promise for their  
“ comfort: “Where two or three are gathered together  
“ in my name, there am I in the midst of them.”

Some of them came now and then on a visit, and said, that every Sunday the baptized came together from the islands round about, and kept a meeting, and that some of the heathen came to it and behaved very devoutly, though they were soon carried away again into their wild course. One of them was desired by the savages to tell them something good. At first he could not recollect himself, but by and by he bethought him of those words, (Isa. lxx. 2.) *I have spread out my hands all the day, &c.* This led him, though with more tears at his own unworthiness than words, to speak so much, that they had quite enough. A conjurer there had laid heavy charges on the believers, that their new doctrine and way of life frayed the sea-fowl away forsooth, after he had released them from the subterraneous regions by his art. When the cold increased, they offered part of their house to our most distinguished Greenlander, whose testimony found the most entrance; but he perceived their artifice, and civilly declined the invitation. Then they attempted to inveigle him to several sorts of pleasures, but as they could not prevail with him that way neither, they made him an offer of some of their things, if he would go only once with them. He felt an inclination to the things, because they were just such as he stood in great need of; but was directly rebuked in his heart, and refused them. At last away they went, telling him, he carried matters quite too far; that after this rate they could have no communication at all with the baptized. However it had this good effect, that the heathens of the place where he was, were ashamed to live so very wild and unruly as the rest.

## § 3.

The brethren went abroad as often as they could to visit their people from island to island, and if they met with any heathen that would hear them, they set the gospel before their hearts. One such visit is related in the following words. “ In one place some of the heathen told us, that a man who some time ago visited us frequently, died lately, and testified that he was not afraid of death. We told them the reason, why those that believe need not be afraid of death, but may rejoice when they put off the garment of flesh. Then we came to an island where many of our baptized sojourn. They were very glad to see us again, and had a store of pretty questions to ask us, which we resolved. May 1st, after the morning-meeting we spoke with all the baptized and some of the unbaptized singly, and in the evening spoke on the words: *God is love, &c.* The 2d, in the morning meeting we shewed them how they might be acquainted with the great Teacher, who would abide with them for ever, if they do not wilfully grieve him. Then we went a couple of leagues further to Kookœrnen. The first tents we got sight of, were not our people. Yet we landed at some places. Those that wanted to hear, soon came to us, and we exhorted them not to neglect the offered grace in the day of salvation, but to embrace a Saviour with joy, that they might receive power to become children of God. One woman came after us and said: “ Ah I should be very glad to hear the word of God, for at present I know but one single text: *Awake thou that sleepest.*” We explained this short saying to her, and told her, that he that had imprinted that upon her heart, would give her more if she asked him. She said, she did not know how to pray. We taught her that verse: O my heart’s lovely Jesus dear, &c. From hence we went to some of our own people. They directly confessed, that they had played at ball with the unbelievers, and now they were uneasy and could not converse with the rest of the baptized with right heartiness and freedom. We admonished them not to put themselves upon a level with the world any more, nor to do

“ things out of compliance, whereby they made them-  
 “ selves the servants of men, and gave offence instead  
 “ of edification to the heathen. Upon another island  
 “ we found things better. No description can paint  
 “ the joy they had in us, nor the joy we had in them.  
 “ Some of them turned their hearts inside out, and laid  
 “ bare all that was in them good and bad. Some told  
 “ us, what honourable reproach they had borne from  
 “ the infidels. We kept the evening-meeting on the  
 “ text: *Looking unto Jesus, &c.* The 3d, we divided  
 “ ourselves into several tents on the island, that they  
 “ might all hear something. Then we visited round  
 “ in every tent. In one, only two heathenish women  
 “ were at home, who were very much moved at what  
 “ we said. When we told them, that they might al-  
 “ ways pour out their heart before our Saviour, and  
 “ comfort themselves that he would give them a gra-  
 “ cious hearing, they said: “ Alas! we poor creatures  
 “ can scarce do that. However the youngest cried to  
 “ her mother: “ Do thou pray.” And when she  
 “ would not, the daughter herself began and prayed so  
 “ fervently that we did nothing but weep for joy at  
 “ hearing her. Many both baptized and unbaptized  
 “ came to the evening meeting, which was held on the  
 “ words: *Jesus, thou Son of David, have mercy on me!*  
 “ The Lamb of God was in the midst of us. The 4th,  
 “ before our return we kept one discourse more, on  
 “ the fountain opened for sin and uncleanness. We  
 “ spoke separately with our own people. Those that  
 “ act faithfully and uprightly, are very much despised,  
 “ but they are chearful and joyful under it. But those  
 “ that meanly conform themselves to the world still,  
 “ are harassed in their souls, and ashamed before us and  
 “ their brethren. We recommended them all to the  
 “ oversight and guidance of our Saviour, and came  
 “ home safe in the evening.”

## § 4.

In May they all came home, to go together to the  
 herring-fishery. One of the missionaries went with  
 them, to keep up the preaching and the daily meetings  
 for edification. In the interim many Greenlanders from  
 the



the south and north visited at New-Herrnhut, as they did many times before and after. Most of them indeed came to see something new, and not to hear the gospel. But the curiosity of many a one turned out quite otherwise than they thought, for the testimony of Jesus struck a hook in their heart, which they could not always disengage themselves from. Some came again and brought others with them, that they might hear something good too. Many came to see their relations, who painted the happy life of faith so amiably, that some were directly influenced to stay. But others resisted all at this time, though some years after they were caught too. Some of these people had heard nothing at all till now, others only a little in conversing with the baptized, or even with the neighbouring heathen inhabitants, nay sometimes only with the children of the heathen; as for instance, one woman had learnt this verse from a heathen child: "And now the Lamb from blemish free,—who on the rugged shameful tree,—for me his life laid freely down,—for my true Lord and God I own;" which is out of the hymn, The Saviour's blood and righteousness, &c. One of the servants of the factory brought an account, that being on a trading circuit, he met with many Greenlanders who would be glad to hear something of our Saviour, and that some of them would soon come hither. Several from the colony at Frederic's-Hope came to see the brethren, but the brethren had heard before that they had stirred up an insurrection last winter, and wanted to kill the minister, because he had put a stop to their dancing, and when their plot proved abortive, they fled from the place with a horrid shout: *Torngarsuk ajungilak!* i. e. Torngarsuk is good! in the same manner as the people of Ephesus cried out: "Great is *Diana* of the Ephesians." There was not much to be done with these mutineers at this time.

Some of the savages, and especially their angekoks, were mightily taken up with some ominous dreams, which scared them and others for some time. Thus one of them, who some years since had heard the gospel, but now dwelt at a great distance, saw heaven and hell and several persons in a dream; and a daughter of his, but

eight

eight years old, had a vision of the same kind. After this dream he made a little box, and carved several figures in the wood, which were intended to represent Jesus, Paul, and some other teachers in a luminous place, and some Greenlanders, who were to represent the damned, in a dark place. This imagery he shewed about, and interpreted every where. It is difficult to decide whether such singular things are to be ranked among the wholesome corrective dreams that Elihu speaks of to Job; or compared with the operation of the spirit of divination in the damsel at Philippi, who would help Paul to preach, *Acts* xvi. or with the superstitious whim of a certain heathen emperor, who placed Jesus and Paul among his domestic gods. So much is certain, the brethren never laid any stress upon it, but put a restraint upon their Greenlanders from telling their dreams to others, let them be ever so pretty, that they might not be taken up with good fancies, or possibly even make a custom of them.

## § 5.

In the summer, *Frederic Boehnish* came back from his visit in Germany. On his journey thither two years ago, he was stopped in one place by the soldiers. All their efforts could not make him enlist, yet he was detained for some weeks, and sent from one place to another. His meek steadfastness, and his occasional testimony, not only won him the favour and kindness of many of the officers, but also stirred up some of them and some common soldiers to a consideration about their soul's salvation. These gave him an emphatical memorial to the General, and the Lutheran abbot Steinmetz took also a good deal of pains in his behalf, and thus a discharge was obtained. Then he pursued his journey to Herrnhuth, visited the congregations in Silesia, and spent the residue of his time in Marienborn, where he was present at the synod, and delivered in an account of the mission. In the mean time his wife followed him, having been obliged by sickness to lie by, and she carried her two children to the nurseries of the Unity to be educated. March 13, being the day before he set out on his return, he received ordination, to qualify

lify him the better for the prosecution of his call; and then embarked with capt. Idze Alders one of the Dutch whale-fishers, who made him his chaplain from Holland to Greenland. He tarried on board the ship during the whale-fishery in Disko-Bay, and should have been set ashore at Good-hope on their return. But as a strong south-wind sprung up when they were fourteen leagues from thence, which commonly clogs the coast with ice, he chose to land directly, notwithstanding there was a thick fog; and the ship was immediately obliged to put off to sea. The Greenlanders carried him from this place to his brethren.

The whole inlet was presently crouded with so much ice, that the inhabitants could neither go out nor in. July 19, there was however so much opening, that the Danish ship had room to run in, though in great danger. The eldress *Rosina Nitschman*, and two single sisters, arrived in it. But the captain would not take their conductor with them. July 31, John Shneider was married to one of these, called *Rosina Shlefer*, and Aug. 6, Mr. Drachart the Danish missionary was married to the other, *Rosina Tbiem*, for he had desired a help-mate from our congregation.

*John Beck*, and also the above-mentioned *Rosina Nitschman*, set off with this ship for Germany; and he took his children with him, because they now saw plainly that they could not give the children that education here, which would be necessary for the furtherance of the work among the heathen, and for the edification of the young folks among the Greenlanders. Soon after their departure, the brethren were alarmed with a sad account brought by the ship that should have run into the south-colony, but could not the second time for the ice; they said, they had seen a sunken ship in that district. But it did not prove to be theirs, for the angel of the Lord conducted them safe to Jutland.

### § 6.

By this time the Greenlanders were gone again into their winter-houses, and their hours for instruction and edification were new-regulated. The brethren translated, for the use of the public meetings, an incomparable little text-



text-book of its kind for the year 1740, entitled: *The Lamb of God set forth, &c.* containing the same number of pithy choice texts as there are days in the year, all relating to the true Godhead, Manhood and Mediatorial office of Jesus Christ. At speaking on these texts, there was often an uncommon emotion. The texts are very short, and so are the little stanza's under them; therefore the Greenlanders treasured up most of them in their memories, and took frequent occasions to speak with their teachers about them, by which means they were better instructed. They also translated several more hymns, so that they had now upwards of forty in all. At this time the *Te Deum laudamus* distinguished itself very much, as did also that charming confession: "That's the most striking subject,—my wounded Lord! " when I—look at thee, my soul's object,—constrain'd " by love to die;—and how from thy blood fled for " me,—my happiness is flowing—here and eternally," &c. Besides this they delivered some discourses on the Lord's Prayer, that the Greenlanders might know what they prayed for.

Eighteen persons were incorporated into the congregation by holy baptism. Some of them had parents and other relations in Kangek; therefore they were invited to the baptismal act, and first asked whether they had any thing to object to the baptism of their kindred, and whether they would be a hindrance, or not, to them hereafter in their fellowship with the believers? They expressed their entire satisfaction, and added, that they themselves would prepare to come here to live and be instructed. Only one man kept his wife back from being baptized, contrary to his promise, by taking the child away from her. When they asked him, at the next visit, why he did it? he would give no other answer, but that he could not be so long without the child. Yet he desired them to baptize both him and his wife at their own house; but in this they could not gratify him, because they plainly saw that he with-held his wife out of vexation that she was preferred before him.

They now began to admit the catechumens that they intended to baptize soon, to come some weeks before to the

the meetings of the baptized, that they might enjoy more instruction and blessing.

When Greenland children were born of parents not yet baptized, they were blessed soon after the birth by the imposition of hands, if the parents desired it, according to the example of the missionaries in St. Thomas's.

Some witnesses were selected from among the baptized at the baptism of the children. They made this institution plain both to the parents and the sponsors, that the sponsors were to bear a care of the child's education in spirituals and temporals, and in case it became an orphan, should train it up as if it was their own, and never allow the claim that any of its heathenish relations might pretend to it. And this the sponsors promised at the baptism in the presence of the whole congregation.

### § 7.

At the end of the year the congregation amounted to 53 souls. The first child baptized here, entered into eternity. A Greenlander belonging to the northern colony, called Tullimak, was drowned. He was one of those who had been in Copenhagen, but at this time was with his brother Simon at New-Herrnhut. He was cast upon a rock in a storm by a wave, together with one of our unbaptized people: The latter escaped, but Tullimak was washed off by the sea. Another had a hole rent in his kajak by a seal, but he got upon a flake of ice and stopped the hole.

Our brethren were twice delivered from danger by water. In May, when earth and water were frozen and the land covered with snow, a noise arose in the morning like the roar of a great storm. Before they were aware, the house was full of water; they ran out to divert the stream, supposing that it proceeded from melted snow, but behold all without was hard and dry. In the space of an hour all the water was gone, and then they found that it had spouted out of the earth like a brook, both in the dwelling-house and the store-house; but it never happened before nor since. It was just flood at full-moon, which has such an influence on the brooks and springs, at least in Greenland, that they not only swell at such times, but the water also rises out of the earth

earth in places that are higher than the surface of the sea. In August, when they went out to hunt, and at the same time to carry some provisions to their brethren who were returning, they were inclosed with ice during a thick mist. But they had time enough to leap upon a great piece of ice, and draw their boat up after them. After they had spent four hours in this cold retreat, an opening made itself so, that they could proceed further. Some of the teachers were seized this year with severe sicknesses, which were the more dangerous as they had no medicines. But the Lord, who is our physician, gave them proofs of his wonderful assistance. The love and concern of the Greenlanders, who almost all came even from the most remote places to see their teachers once more, was a great cordial to the sick patients.

#### THE FOURTEENTH YEAR 1746.

##### § I.

**T**HE general stirring among the savages seemed now to abate, but on the other hand the little flock of believing Greenlanders increased continually. Such as grace could master, and such as liked to be advised, drew nearer to partake of the happiness that their hearts were destitute of. But such as would not yield up their hearts to their Creator, endeavoured to get out of the way of a restless conscience and its demands; and if they had an opportunity, to detain others by fraud or force. The greatest stirring had been in Kangek. Many of those that were touched, repaired to their believing country-people; others wandered about awhile longer with the savages; and others were undetermined which side they should take to. Thus upon a certain occasion it is said: "May 29, many strange Greenlanders visited us, and among them was one who had been very much laid hold of two years ago. I asked him, if he had no remains left in his heart of what he had heard and felt two years since? He answered: 'The first year I thought a great deal about it, but now it is as if it was all flown away.' I said again: But hast thou no mind then



“ then to side with the believers? He replied: “ I know it would be well for me to live with them, and hear God’s word, but I am too much linked to earthly things, and cannot extricate myself.” Afterwards when I spoke further with him of the happiness of those that believe, and how he would once repent his letting the time of grace pass over, the tears stood in his eyes, and I perceived that his heart was not yet quite insensible.”

The angekoks laboured to draw such irresolute people to their side again, and to intimidate them from being converted by all sorts of invented tales. A strange angekok came to Kangek, and warned the people against giving ear to the christians, giving out that he had performed a journey to heaven, to know how it went with the souls of the Greenlanders. There he had found all the baptized in a wretched condition, without food and raiment; but the unbaptized in great affluence. A formidable account was also brought them, that a baptized Greenlander who had died at the northern colony, appeared again quite naked, and said, that he had been driven into a dark dismal hole, where he endured great distress. Those that were glad to get excuses, believed such fictitious stories, and added, that the foreigners inflicted these punishments on them, because they had killed their ancestors. Indeed those now here did no harm to their bodies, but tried to bring them into a state of unhappiness by their new opinions and usages.

However these deceivers effected very little. As soon as the first impressions of their forgeries were evaporated, the Greenlanders came in abundance to visit and hear the word, especially if they knew there would be a baptism, and many wished to be partakers of the same grace.

There came also many strange southlanders, but they were very ungovernable, and committed many extravagancies. A baptized widow and her child came back again in the company of these people, but not in the most satisfactory condition. However she had borne a good testimony of the truth, and made some of these  
wild

wild folks attentive, so that the brethren could lay the truths concerning their Creator and Redeemer closer to their hearts.

Several came into this country out of the north, who were not perfectly ignorant before, but now were brought to more reflection by conversing with the baptized people. Some of these begged permission to live with our Greenlanders, to which the brethren answered, that as they persuaded no one to remove hither, so they bid no one go away that came, provided he was no hindrance to others. A woman came also, who had lived here more than once before, but ran away again; she now assured them she could not hold it out any longer with the savages, and would henceforth gladly be obedient to the truth.

## § 2.

The more our baptized and catechumens saw into the blessing of daily tuition and instruction, and the detriment arising from their being scattered, the better they habituated themselves to social living together under the inspection of their teachers, and at the same time were convinced that the external good rules and orders aimed at their temporal and spiritual prosperity, and not at compulsion and subjection. Thus a believing married pair, who had been over-persuaded to join in an excursion to the south, could the readier follow the brethren's advice to continue here for the present, because they themselves knew that they were but newly baptized, and not yet rightly established. And the women, who were forbid going on board a ship that wintered here, plainly saw that the motive of this prohibition was not arbitrary power, but their own welfare and honour.

When they were obliged to go to the fishery at the islands, they went almost all to one place, that they might proceed in mutual edification among one another. As soon as ever they had procured what was necessary, they came again to their teachers, who had constantly visited them in the mean time. If they went any where to stay a long time, one of the teachers went with them. Accordingly the Greenlanders that went this year upon the fishery in Kookœrnen, which lasted several weeks, were

were never left without one of their teachers, though these latter had themselves at that time all hands employed in cutting turf and gathering wood. It is not necessary at present to specify at large their visiting the heathen from time to time, and how the Greenlanders also omitted no opportunity to declare the Lord's death wherever they came. Yet I will mention one instance. In March, " Timothy came home from visiting his friends in the " district of Fisher's-bay. Neither he nor his people " could express how ardently they longed to be with us " again. They had spoken of our Saviour to all that " would hear them, and their words were acceptable to " some."

They visited from time to time the few baptized that were obliged to live at other places with their parents, or sent occasionally others of our baptized to enquire after them. Thus Jonathan abode a few days with Bathsheba's parents, and his testimony proved a blessing to them and five other families that lived there. As often as our brethren went afterwards to that house, they found a great stirring, which Bathsheba gave occasion to, who had taught her younger sisters some texts. Of one of their visits they write: " It often affected our " hearts when we saw the little children sitting together upon a rock, singing pretty verses, and talking " together thereupon. The whole family is now well " inclined. It is scarce necessary to say much to the " parents, the children do it without us, and even " those that cannot speak, shew the old folks where our " Saviour was wounded in his hands, feet and side. " But yet quite another aspect and vital principle shines " out of Bathsheba's eyes; it is obvious in her that she " has been baptized with the blood of Jesus, and lives " and acts under its powerful influence."

### § 3.

This time Frederic Boehnish went with the whole Greenland flock to the Capelin-Fishery. The order observed, that the Greenlanders might provide the necessary stores, and yet sustain no damage to their souls, merits a more particular specification. I present it to the reader in their own words:



“ May 13, was a peculiarly blessed congregation-day; some accounts were read, and three Greenlanders were baptized, which we were obliged to do in the open air because of the croud of people. Finally the order they were to observe at the capelin-fishery, was notified. It was a joy to them that one of us would bear them company, and they promised to undertake nothing without his advice.

“ The 18th, they made ready for their departure. The poor, that had no boat, and the widows and their children that had no provider, were distributed among the rest, that they might reap something too, and not be burdensome in the winter. Many of them came to speak separately with one of us before they went, about their past situation. Some wanted very much to hear what they should do, to be kept from evil in their absence. We knew no better counsel to give them than this: “ Let his five wounds torn wide for you,—remain your rock-holes safe and true. Rejoice in the Lord always. Love one another heartily; and give no credit to the enemy, if he would persuade you that you are not good enough for our Saviour, because he only aims by it to make you shy towards him, and to bring you into an estrangement and distance from him, that he may afterwards surprize and supplant you the more easily.”

“ The 19th, when they had loaded their boats, we walked down to the strand with them, and recommended them to the powerful protection of our dear Father, the constant nearness of our Beloved, and the careful nurture of the Holy Ghost; and at taking leave we sung: “ I cannot possibly leave off,—I have not thee embrac’d enough,—I kiss thee yet once more—on thy abus’d, thy bloody cheeks;—my longing must have what it seeks—on thine unnumber’d wounds and sores.” Then we set off in fourteen boats and many kajaks. The catechist Berthel Larsen and five boats from the colony joined us. We advanced but four leagues. In the evening I kept a singing-hour. Afterward some Greenlanders visited me in my tent; by degrees we entered into a very happy conversation, how it will be with us above. I know

“ not

“ not how to express the substance of our blessed discourse, and the heavenly feeling attending it, better than in a couple of old verses very dear to me: “ His eyes, his mouth, his side,—his body crucify’d,—which faith here rests upon,—our eyes shall see anon,—and there in person greet—his wounded hands and feet.” “ At such a time of grace,—what eye-lid can repress—the tears such joys produce!—nay, they will burst the sluice,—and overflow the cheeks,—just like a dam that breaks.”

“ The 20th, the catechist kept the morning-meeting with an affected heart. Then we steered-on our course. As we glided along, the Greenlanders sung out their whole stock of verses, and then began again. In the evening we came to Pissikfarbik\*. There were six tents of wild Greenlanders pitched there already, but we pitched upon another place.

“ The 21st, after the morning-meeting I wrote letters. Our Sarah and Ketura spoke with a heathen woman, and told her how unhappy all those are, that do not know and love our Saviour. When the men were come home from seal-catching, they brought me some seal-flesh, and were glad that I relished it, and I was glad to feel their genuine love.

“ The 22d, being Sunday, I kept the choir-meetings in the forenoon. I observed more than ordinary grace in some. In the afternoon I visited the savages whom I knew many years ago. Some of our people spoke a great deal of our Saviour in these tents, and wondered at the dead and deplorable condition of the poor creatures. Their own deliverance from darkness was anew important to them. In the evening the catechist kept the singing-hour, and I the meeting of the baptized.

“ The 23d, 24th and 25th, our people laded up capelins in plenty, and I did the same. The weather was so warm, that when we were upon land, we could scarce bear our cloaths on. But the 26th, 27th and 28th it snowed so hard and was so cold, that I

\* Since then our Greenlanders always chose to go to this place on the capelin-fishery, because they could be generally alone there.

“ could hardly write. The Greenlanders rested and  
 “ were very orderly in their tents.

“ The 29th, I kept the Whitfun-sermon under the  
 “ azure sky, and afterwards I read letters to them from  
 “ Europe.

“ June 1, I went a hunting and killed a large rein-  
 “ deer. On the 2d, I gave our Greenlanders a meal  
 “ of it. In my absence the enemy had directly endea-  
 “ voured to broach evil among some of them, but he  
 “ did not fully succeed. Afterwards I sent two kajaks  
 “ with letters and fresh meat to New-Herrnhut, and  
 “ soon after they were gone, two kajaks arrived with  
 “ agreeable letters from thence. It being now light all  
 “ night, I went with some others at midnight to another  
 “ place to catch capelins.

“ The 3d, after the morning-meeting I spoke with  
 “ two single women, who without my knowledge had  
 “ been a hunting with others besides the proper head of  
 “ their house. They confessed their error, and would  
 “ remember their promise better hereafter. In the af-  
 “ ternoon I kept a love-feast and catechisation with 22  
 “ children. Afterwards I spoke with an unbaptized  
 “ widower, who is received among the catechumens.  
 “ He had entered too deep into the thoughts of mar-  
 “ riage, and intended to put them in execution in the  
 “ heathenish way. His heart grew soft presently. I  
 “ advised him to return home out of the way of the  
 “ temptation, and he was directly willing.

“ The 4th, the catechist kept the morning-meeting,  
 “ and I the Sunday's preaching on the 5th to many peo-  
 “ ple. Afterwards I visited the Greenlanders in their  
 “ tents, and found them chearful and hearty. I had  
 “ reason to rejoice much over them.

“ The 6th, I was again a hunting. Simon got a  
 “ deer, gave the Greenlanders a meal, and made some  
 “ remarks at this opportunity. Among other things, he  
 “ said: “ Now I am no more ashamed to say, that I  
 “ will suffer myself to be guided by my teachers like a  
 “ little child. I know by experience that the fellow-  
 “ ship of believers is good, and that our teachers have  
 “ an upright intention towards us, and do not desire  
 “ to lord it over us, as some among you, that have

“ an



“ an evil heart, think and also speak among one  
 “ another.”

“ The 9th, all packed up except two families that  
 “ were not ready. Towards noon we set off with  
 “ songs of praise, and the remainder of the day and the  
 “ night we came within a league of our house. There  
 “ a strong wind obliged them to halt, and to draw both  
 “ the loading and boats ashore. But I went home by  
 “ land, and thanked our Saviour with many tears for  
 “ all the grace and mercy that he had shewed to me and  
 “ the Greenlanders.”

#### § 4.

Permit me on this occasion to introduce also one of  
 their hunting-diaries.

“ Sept. 3, some Greenlanders went upon the rein-  
 “ deer-hunt; and as we did not chuse to let them go  
 “ alone, I (Matthew Stach) went with them. In the  
 “ inlet a violent boye\* or squall from the south beset  
 “ us and separated us. I was obliged to steer before the  
 “ wind strait into the inlet, because the adjacent land  
 “ was full of steep rocks. Yet at last we were hurried  
 “ very near to a high bold shore. The current was  
 “ rapid, and the lofty surges dashed together in such  
 “ confusion, that we thought no other but of being  
 “ overfet. The women’s boat writhed itself in the  
 “ billows like a worm. That verse was my ejacula-  
 “ tion: “ Lamb, thou mad’st the universe,—we too  
 “ are thy little creatures,” &c. In a quarter of an  
 “ hour all was hushed into a perfect calm, so that we  
 “ could row on a couple of leagues. We pitched our  
 “ tents in Okeitsuk, to wait for the two missing boats.  
 “ We were soaked through and through with rain.

“ The 4th, the two separated boats could not gain  
 “ the station for strong winds. After the singing-hour,  
 “ Dorothy asked me, what woman that was I lately  
 “ spoke of, to whom our Saviour said, *O woman, great*  
 “ *is thy faith*. I told her it was a heathenish woman,  
 “ that had not much understanding, like herself, but  
 “ her heart had taken in the little she had heard from

\* See vol. I. p. 49.

“ others of our Saviour. This suggested an agreeable subject for a dialogue among my tent-companions.

“ The 5th, the two other boats came up. They had been in the same imminent danger as we, especially little Matthew, who with his kaiak could not keep up with the others. The waves washed away his seal-bladder, and while he was lifting that up, his oar was carried away, so that he was forced to paddle back with his bare hands till he could catch his oar again\*.

“ The 6th, we could scarce stir out of the tent for rain and storm, and the 7th, it was not much better. In the evening I read a chapter out of the evangelist *John*. At going to bed we had a very blessed discourse together about the chief point we wished to see among the Greenlanders, viz. that they loved our Saviour and one another heartily, so that if he was to ask the question,—*Lovest thou me?* every one might be able to answer with truth,—*Lord, thou knowest all things, thou knowest that I love thee.*

“ The 8th, as the weather was a little better, we went on, and met with Tettamak the northern Angkok and his people, who would gladly live with us.

“ The 9th, the wind was very tempestuous. I heard that our Anna was not far off with her brother, and went to speak with her; but she was gone a hunting. In the singing-hour that verse: *O! if the Lamb's blood was not shed,—life would a burden be indeed,*” &c. excited me to speak some words of that matter. The 10th, and 11th, it rained again so violently, that nobody could go out. The northlanders were at the morning-meeting, and were very attentive. The man, who is an angekok and murderer, begged me afterwards to come to his tent to tell him more of what was good, because he had forgot a good deal already. Therefore I related to him

\* The same youth overset another time, when he was trying to take an eider-fowl he had shot out of the water, and the current carried him so far that he was almost out of sight. But at last another boy came up with him, and raised him up from under the water.

“ once more, how the Creator of all beings assumed our  
 “ human nature, and redeemed mankind by suffering  
 “ and dying. When I concluded with these words,  
 “ Much might be said of this Jesus, if the time allowed  
 “ it;” he said: “ Then give me leave to live this win-  
 “ ter with you, that I and my children may hear more  
 “ of it.” I answered: this shall be at thy own option;  
 “ if thou wilt make the beginning to seek a Saviour,  
 “ which there is the highest reason for, then thy chil-  
 “ dren will probably follow thee. “ Yes (said he) I  
 “ will, and my children have still more mind than I.”

“ The 12th, we went a hunting. I killed two rein-  
 “ deer, but the Greenlanders none; however I gave  
 “ them one of mine. The 13th, I killed another.  
 “ In the morning-meeting I read out of St. Luke, and  
 “ spoke on those words: *Depart from me, for I am a*  
 “ *sinful man, O Lord*; and our Saviour’s answer: *I will*  
 “ *make you fishers of men.* One of the company com-  
 “ plained to me, that his wife would not be obedient  
 “ to him sometimes; he had thought it would be well  
 “ to get a great rod, and beat her once thoroughly. I  
 “ said: “ No, thou must not do so. This may do  
 “ for children, but it has no good effect with grown  
 “ people. I will speak with her; I think she will be  
 “ ashamed and amend.” Well then (says he) I will  
 “ not do it, but will tell thee when she acts amiss again.

“ The 14th, I sent home a kajak with meat and  
 “ letters. I kept the morning-meeting on the words,  
 “ *I am come to send fire on the earth, &c.* Afterwards I  
 “ translated that hymn: “ When in the morn I rise  
 “ from bed,” &c. The 15th, we went to Kanneisut.  
 “ We had scarce pitched our tents before such a violent  
 “ storm arose from the south, that we could scarce keep  
 “ our boats and tents from being the sport of its fury  
 “ in the air. We staid there till the 19th, when we  
 “ came home chearful and well.”

## § 5.

Towards autumn the Greenlanders set out a seal-  
 catching, which is like their harvest, and this time  
 they were extraordinary successful; but as to internals  
 they fell into dubious circumstances, which was how-



ever discovered in good time, though some got a heavy heart by it. Therefore at the entrance into their winter-habitations, there were many things to be examined into and adjusted. But here it must not be forgot, that in consequence of an exhortation to go uprightly to work, most of them came of their own accord, and confessed their miscarriages with an open heart, so that their teachers did not know whether they should grieve or rejoice over them most. However they were obliged to put some under chastisement; and exclude them for a time from the assembly of the baptized, that they themselves might reform, and the others take example from them. It had also a good effect; for they got better acquainted with their own heart, their own corruption was more manifest to them, the merits of Jesus more important, and his wounds more indispensably necessary. They also learnt to walk more wisely, and to guard against their own spirit on seemingly innocent occasions, but which yet might imperceptibly betray them into sin. After this affair was over, the meeting of the baptized was enlivened with new grace and spirit. Upon the earnest desire of many, they were now induced to begin the singing-hours again, which had been intermitted on account of their languor; for it is a principle among the brethren, to set aside even an useful thing when it does not answer its end any longer, or degenerates into a mere custom. Those that were excluded, humbled themselves from their hearts and reformed, and were re-admitted before the ensuing spring. And an unbaptized woman, whom they were obliged to turn away as a seducer, came again after some weeks and begged with many tears that they would receive her again. "It is true (said she) I have experienced nothing in my heart yet, but only gleaned a little knowledge in my head lately, but yet I cannot bear to stay among the heathen; the disquietude of my heart follows me wherever I am, and embitters every thing to me; and the revilings that I must daily hear against you and the believers, are intolerable to me." Accordingly the poor woman was taken upon a new trial.

## § 6.

The congregation was increased with 26 persons by holy baptism, 3 of whom were little children. A woman in Kangek was also baptized in the beginning of the year; it was she who had been kept back by her husband from being baptized last year. Many of the heathen that lived at that place, attended this transaction, and saw and heard every thing with great emotion. Her husband also begged earnestly to be baptized; the brethren promised to think of him, if he would come with his family to live with us and be instructed. Nor was it long ere he came, and before the year ended, he partook of the same grace. He was called *Peter*, and he and his wife turned out one of the most exemplary married pairs and blessed labourers among their nation, though he finished his race in a few years. His wife is still a respectable helper among the widows.

Three pair were joined in marriage. A widow who was spoke to with the same view, answered: "I would rather have no second husband, for at my baptism I gave myself entirely up to our Saviour, that he should be mine and I his. I know how it is in that state, many things occur to disturb one. I am much more comfortable in my widow-state: and you yourselves know that I have now been two years a widow, and hitherto I have suffered no want, though I have no other provider but my little son." The brethren could have no objection to this declaration, and the man that had solicited for her was satisfied too. Circumstances required that they should advise another to drop the thoughts of marriage for the present, they themselves would think of him when such a change would be good and suitable; and he was satisfied also. But there was a young widow, who during her absence had begun a treaty with one that was unbaptized, and the brethren were obliged to fetch her home bag and baggage, that she might not plunge herself foolishly into danger, wherein there was more likelihood of perishing herself, than of gaining her unbelieving husband.

This was a very tempestuous year, and the missionaries as well as the Greenlanders were involved in various

rious imminent dangers. Once two brethren went six leagues off to seek wood, and were obliged to stay eight days upon an uninhabited island, and to stand the brunt of three hard storms without any tent to cover them. On this occasion they write. "Oft have we encountered a variety of perils by land and water, and we are pretty well inured to it; but this time we had reason more than ordinary to thank our Saviour for our preservation, because the last four or five days we had nothing to eat but shell-fish, and could scarce get enough of them to pacify our hunger. At last we ventured to embark homeward, and scarce had we set foot on land before there arose such a terrible tempest and rain, that we had enough to do to shelter the boat." Yet in all this boisterous weather only one Greenlander, called Gideon, was overset in his kajak and drowned. It was observed of him that he was never right chearful, but had always something pensive and shy in him, though they could never find that his walk was sinful. In the funeral-discourse the Greenlanders were shewed how necessary it is, that after their baptism they should get a true acquaintance with Jesus and his wounds, that they might lead a happy life uninterruptedly, and if they also should unexpectedly be called out of this world, as is often the case in this country, they might be always found ready to enter with perfect joy into the presence of him, in whom they believed here. It caused a great concussion among them all.

§ 7.

The continual increase of the Greenland flock, and of labour in internals and externals, made the increase of helpers necessary too, especially as (which no one could take amiss) one of the old labourers after the other made a visit to Germany to draw breath, and to recover new strength for their labour. *John Soerenfen* was this time pitched upon at Marienborn as a new assistant. He accepted the call with joy, and directly made ready for his journey. *John Beck*, who was then in Marienborn attending the printing of some translated Greenland pieces, went with him to conduct him thither, and to bring his own wife from thence on a visit. In Holland, *Christian Boernike* joined them, and

and there they went on board a whale-fisher Capt. Idze Alders, and had an extraordinary quick voyage, for ten days after their sailing from the Texel they spied Cape-Farewell in Greenland. April 5, they reached the latitude of Good-hope, but did not dare to approach the land on account of storms, and therefore were obliged to go 80 leagues further north as high as the latitude of Wyde-bay, before they could be set off in their own boat which they had bought in Holland. The captain desired them to wait for another opportunity, because he was afraid they would be murdered by the savages in that part of the country, who bore an ill character; and at that time there were no colonies in that district. But they ventured in the name of the Lord, and April 7, they went into their boat in fine serene weather, and coasted southward near the shore. But in the evening, when they attempted to cross a wide inlet, a strong east-wind arose all of a sudden, as if it would drive them with violence out into the wide ocean. With much toil and stout rowing they made shift to reach with difficulty a lonely island; on which they were obliged to hold out without covering two days and three nights in great cold and wet cloaths. The worst was, that in lightening the boat in their distress, they threw overboard the implements for striking fire among the rest, and consequently could make no fire. They had a scanty portion of bread and cheese, and some bottles of red wine, but the cold froze and burst them, therefore for want of water they were forced to eat snow. At night they lay in a hole dug in the snow, and covered themselves with the sail. April 10, they sailed from thence and passed Bruyne-Bay and Kin von Saal, and came the 12th, in the night, to the first Greenland house in Omenak, which was inhabited by 40 persons. They were received in a friendly manner by them, and feasted with fish and water. But as this territory is infamous for several murders committed on navigators, they kept good watch by their boat all the night through. The 13th, they set sail again and passed Naparsok, where they were again treated kindly by the Greenlanders. The 14th, they were again in no small danger by a strong south-wind, however they reached land, though cold and wet through  
and



and through. The 15th, they rested. Wherever they found people, they preached the gospel and not without blessing; and the issue proved it, for six families at least came after them from these parts, and prospered, and the forementioned angekok and his domestics were among them. The 17th, they came to Kangek, and the 18th to New-Herrnhut to every one's joy and surprize; and glad and thankful were they that they were brought to their wished-for place through so many difficulties and dangers.

## BOOK VII.

*The third Period of the Brethren's Mission, from the building of the Church in 1747, till the second Visitation in 1752.*

THE FIFTEENTH YEAR 1747.

### § I.

**B**Y what has already been related, it must have been a pleasure to observe, how the gospel was preached in this whole district, and how its sound was spread still farther by the savages themselves. Persecution, at least all sorts of obstacles, reproach and mockery were not wanting. The heathen indeed had no formed system of lies to set against the divine truths, nor had they any hired heathenish priests, like other infidels, to support them therein; however, there were some among the angekoks, who, fearing they might entirely lose their reputation and the profits accruing from their impostures, invented all sorts of things to deter their silly adherents from adopting the truth. But these efforts were feeble, and unable to withstand the divine power of the gospel. Those whom the Spirit of God could but convince truly of sin because they believed not in Jesus, and of the righteousness purchased by his blood,

blood, these the prince of this world was obliged to quit his claim to, as soon as they were willing to run into the arms of their faithful Shepherd. A copious blessing was still to be expected from the awakening hitherto, and unless any one voluntarily and deliberately chose to remain an usurped prey of the devil, there was hope, notwithstanding all human impediments, that one way or other he would in the end be conducted into the arms of his Creator, by means of that small light enkindled in him through the truth of the gospel.

Great grace was observed among the little collected company of the baptized. Many painful circumstances indeed still occurred; nor could it be otherwise expected even hereafter, so long as we are here below in an imperfect congregation, which on this side the grave is an hospital, not indeed of dead people, but of sick who are recovering, where one is to strengthen that which was ready to die. But upon the whole there was cause to rejoice heartily over them, and to stand amazed and thank God on account of their growth in grace, particularly when calling to mind, that so very lately they were not only heathens, but of the most brutish, disorderly sort, who lived according to the evil propensity of their heart without any restraint. In the public meetings the divine power of the gospel shewed itself conspicuously. On individual souls a work of grace was many ways to be discerned in a lovely manner, which gave a hopeful prospect: At the small bands, as likewise at incidental conversations, but principally whenever baptism was administered, that promise, *Where two or three are gathered together in my name, there am I in the midst of them*, could be often sealed with yea and amen; from a feeling which caused the tears to flow plentifully. Moreover it appeared, that several of the baptized were endowed with fine gifts and a witness-spirit, insomuch that they declared to others the grace which they had experienced in their own hearts, which, together with the good deportment of the baptized among the unbelievers, not only adorned the doctrine of God our Saviour, but also gave great weight to the testimony of the teachers. Nor is it to be esteemed a small matter, that the gifts of some of the natives could now be employed in familiar seasonable

able discourse with their equals, by which means they could be prepared by degrees to become labourers among their own nation.

That the last upshot be good, is the principal point. This had been observed with joy in those few who had hitherto departed this life; and it is presumed that nobody can have read the happy exit of Samuel, Noah and Solomon without being affected with it. Even among the unbaptized, it was evident in the last days of many, that they had been teachable scholars of grace, and through the preaching of the gospel had got so much impression of the merits of Jesus, that in reliance upon it, they could launch into eternity, if not with a perfect joyfulness, yet free from the fear of death.

## § 2.

Notwithstanding all this, the most essential requisite for a true christian congregation was still wanting to this hopeful company of believing Greenlanders, viz. the testament of the holy body and blood of our Lord. Hitherto the brethren had scrupled to tell the Greenlanders of this great and inexpressible mystery, or make them participants thereof. For although they acknowledged the grace, to the praise of our Saviour, which manifested itself in an undeniable manner on all the baptized, and more particularly on some; yet the frequent vicissitudes and various deviations which still occurred with several of them, caused a secret diffidence to arise, whether they were really converted, and lived, with the humble compunction of sinners, in a true communion with our Saviour. I will not here examine whether this diffidence was well or ill-grounded. So much is certain, that they did not look upon the best and most promising of their baptized as fit to partake of this highest of blessings, till they knew them to be really poor sinners, sensible of their own weakness and wretchedness.

The prospect of this cleared itself up from time to time, particularly the last year. But first of all it was needful, that that depravity, which is in every man, should begin as it were to ferment, that so each individually might be brought to a real knowledge of himself, learn wisdom at his own cost, or by seeing the miscarriages

riages of others, might get exercised senses, through experience, and attain a confident attachment to Jesus, grounded on humility, together with a hearty inclination for fellowship and for obedience. That this came to pass, appears by reading the account of last year; and in this year there are delightful traces of that consequence of godly sorrow, the fruits of true amendment; and withal, a nearer preparation for the communion of the body and blood of Jesus; to which the three first Greenlanders were taken (as will be related by-and-by) towards the end of this year. And as the sacred wounded body of Jesus exerted its power mightily on their souls and members, the brethren were encouraged soon to admit more to the participation of this grace.

Now as not only the preaching of the word of God, but likewise the holy sacraments according to the institution of Christ, are essential to a congregation of the faithful; therefore we may date the beginning of the Greenland congregation from this year. Most certain it is, that from this year, that unutterable Charisma of a true congregation of Jesus, which is called the congregation-spirit, appeared in an amiable manner, even the walking of the Head of the congregation in the midst of the candlesticks, "such breezes—on which no stranger seizes,—perceiv'd alone by Jesu's spouse," but which have such an effect even upon the unbelievers, yea often on minds full of bitterness, as Paul mentions concerning prophesying, *1 Cor. xiv.* that the secrets of their hearts are made manifest; and so falling down on their faces, they worship God, and (at least for that time, though often against their will) must report that God is in such an assembly of a truth.

### § 3.

There were also many defects in outward congregation-order and regulations, though much previous preparation had been made for it. The baptized and catechumens were become more willing to dwell in one place together, without which no abiding fruit and discipline could ever be expected. They were more and more sensible of the love of their teachers to them; since, notwithstanding their own accumulated outward labour, one or another would always devote their time to their service, to go to sea with



with them, or visit them frequently, in order to care for their souls and bodies in the best manner possible: And when their teachers could not be with them, they attended to the advice of their band-keepers, who informed the teachers from time to time what had occurred. But when they moved into their winter-houses, and were to regulate themselves in an orderly manner, there was great want of room every where. The brethren indeed had enlarged their dwelling-place three years ago, but yet it became soon too small for the meetings to be kept in. On this account they were now for some time reduced to the necessity of keeping the public meetings and baptismal-transactions in the open air, which, when the weather would not admit, obliged them either to postpone the meetings, or divide and keep them in several houses, which was certainly very inconvenient both for teacher and hearer.

This defect was remedied this year, by building a spacious house and church. Since then, a very different kind of life has been observed among the people, and matters were brought from time to time into a beautiful edifying order.

#### § 4.

An observation indeed has been made, that since that time the very strong witness-impulse was not so discoverable among the Greenlanders as in the first times; which I myself, at the beginning, looked upon as a defect, till by examining and strictly weighing all circumstances together, I found that this was no longer necessary, yea might perhaps have had hurtful consequences. It was no longer needful to set up single witnesses, because the candlestick itself, I mean a living congregation, a city upon a hill, was exhibited, which gave light to all both far and near. A whole cloud of witnesses must certainly yield more lustre, than small separate candles, which frequently did rather glimmer than burn clear and give a good light. For they were often such persons who had not yet a sufficient foundation in their own hearts, but yet were willingly made use of, because the Master of the house himself owned them and their testimony, so that many souls were thereby touched and excited to seek after something farther. But if this had continued in that

that track, it is not probable that those whose minds were the most roused up, would have attained that fundamental knowledge of themselves, so long wished for, nor that firm root in the merits of Jesus, which branches out in a strict adherence to the Lord, a continual looking unto Jesus, and that desirable converse with the Man of sorrows, which constitutes the life of faith in the Son of God, yea the heaven which the children of God have upon earth.

Notwithstanding this defect of the witness-impulse (if it is to be called a defect) it must yet be confessed to the praise of grace, that the Greenlanders, by their very walk and conversation, did let their light shine before men, and that many also, when opportunity offered, gladly and without fear proclaimed the virtues of him who had called them. and invited others to the participation of the same happiness. How much this tended to facilitate the testimony of their teachers, and what good fruit it produced, is sufficiently witnessed by the copious harvest in the following years, to which those words in the 126th Psalm may very justly be applied: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

### § 5.

As I have been more prolix than I intended, I will this time pass over what particulars occurred in the first half of this year at visiting the heathen, in the daily meetings and such-like opportunities, and proceed directly to the building of the church, and the settling of the Greenland congregation which followed.

The accounts hitherto sent from Greenland, which had caused great joy in all the Brethren's congregations, and the complaints of the missionaries, that for want of room it was impossible to have things in proper order, had such an effect at the synod held at Zeyst last year, that some wealthy members resolved to get a large timber house framed in Holland according to the direction of the missionary John Beck, who was then present, and to send it thither in a ship freighted solely with it, commanded by captain Gerrison. Some brethren offered themselves voluntarily to go with it, in order to erect and finish it

there, and the old venerable *Christian David* seized this opportunity with joy to go also in the quality of master-builder. He had built the first hut for the brethren in Greenland, and the first school-house for the Greenlanders, and scarce expected when he then came out of the country, that the latter would ever be inhabited, and the former grow too small. But behold, he was now to bring them a church. He therefore made all speed, that he might have that singular good fortune to see this work finished in God, and give his benediction to it. They had a good voyage till Cape Farewell, but in Davis's Straits they were obliged to tack about for near four weeks together, occasioned by contrary wind, storms, thick fogs and floating ice; and could not make the harbour till the 12th of June. After the house had been unladen and the ship searched and cleared by the Danish sailors and merchants, Matthew Stach and John Schneider returned in her to Europe, after having first been present at laying the foundation-stone to the house the 5th of July, and having left their blessing to the building with those words, "Lift up thy pierc'd hands, O dearest Saviour,—o'er this place, and pour out all that favour,—which in thy loving,—and kind heart towards it is surely moving." The building was carried on so expeditiously for a month together, that the house was erected the 7th of August. Much snow had fallen in July, and it began again in August: They were often hindered by it in their work, yet they advanced so far, and got so much of it under cover, that they could keep the holy communion in one of the rooms the 16th of September. As this season of the year is the chief time for the fishery, at which the Greenlanders are much dispersed, the two remaining teachers were frequently necessitated to desist from their work at the building, to visit their Greenlanders. These latter likewise visited the brethren diligently at the building, and were filled with great joy that they should now have a Church. The rumour of such a house, as had never been seen in Greenland before, inticed many of the savages also to come to see it, who were told that the intention of it was, to have the gospel preached in it, and the brethren made use of this opportunity to declare the gospel to them.

## § 6.

During this time our Greenlanders, as also some families lately come to the brethren, built their winter-houses, and moved into them the 14th and 15th of October. The 16th of that month the new church was consecrated. The word of that day was taken out of the last Testament of David, (that man after God's own heart, who likewise could not rest till he had found a seat for the ark of the covenant and a place of assembly for his people); viz. 1 Kings ii. 4. *That the Lord may continue his word, which he spake concerning me; with the antiphon, "Now with joy I'm looking,—Lord, what thou wilt do,—till thou canst thy precious—oath to us fulfil,—that we shall entirely—yield thee pleasure still".* The saying of our Saviour which was also appointed as the subject of meditation in the brethren's congregations for that day was; (John xiv. 13.) *Whatsoever ye shall ask the Father in my name, that will I do.* John Beck, who on the 5th of April this year had received priest's orders with a view to his mission, preached the sermon at the consecration of the church or hall on these two texts, and among other things reminded his auditory what aspect matters wore here in the beginning, when the most that could be done was only to pray behind the rocks with tears to the Father, in the name of his Son, for the salvation of the Greenlanders. That those prayers were heard, was best attested by the existence of the present Greenland congregation; and in particular those that had been here from the beginning, must own and set their seal to it, that God is true. He had done more than they expected, or than entered into their thoughts to pray for. By the assistance of their brethren in Europe he had now given them this house and church, where under the protection and with the good pleasure of their most gracious sovereign, Frederic the fifth &c. they could meet together for the preaching of the gospel, for the sacrament of holy baptism\*, and for the future enjoyment of all those blessings which were still treasured up

\* The Lord's-supper could not be specified here; because, according to the usage of the Brethren's church, they should not be informed about it till they could take it in, and enjoy it with a duly prepared heart.



for them in the heart of Jesus. He then exhorted them, now at the consecration of this house, to devote their soul and body anew to the Lamb of God, and to pray him that he would sprinkle and sanctify this place with his blood, that the divine worship therein might be well-pleasing to him. The Greenland brother Jonathan concluded this meeting with a hearty prayer.

In the second meeting in the afternoon Fredric Boehnisch held a discourse, in which he spoke of the great love which God bore from eternity towards men, and which he manifested when the fulness of time was come, when he spared not his own Son, but delivered him up for us all; out of whose wounds flowed the new spirit with the blood and water, of which souls now become partakers in holy baptism. This grace was then conferred on three Greenlanders, *Martin, Hannab and Eleonora.*

The third meeting was a love-feast for the members of the congregation, which was kept with singing and familiar conversation, during which the Greenlanders testified their joy and gratitude. Such a spirit of grace ruled at this meeting, and such a feeling of love, that it was as if the Greenlanders were inebriated with inward joy, and they were scarce able to separate again.

The fourth meeting was a Greenlandish singing-hour, which was attended with spirit and grace; in which at this time German and Danish verses were likewise sung, as most of the sailors from the colony were present.

Lastly, all the baptized came together for prostration and adoration. The whole congregation fell on their faces before the Lamb of God, during the singing of those verses; "O'er all, blest Lord!—th' eternal Word!—  
 " each creature's head—(since all by thee were made)—  
 " God! who the world so wide—dost guide:—who mad'st  
 " by blood,—what spoil'd was, good!—our holiness—  
 " thou'rt, Lord! we thee embrace.—Sure as thou  
 " liv'st,—and as Lord mov'st—on cherubim,—and aw'st  
 " the seraphim;—as Jehovah's thy name,—and Lamb:—  
 " so sure's thy blood—the chiefest good—of sinners  
 " poor,—till death shall be no more." They add,  
 " We thanked him aloud in a prayer in the Greenland  
 " language, accompanied with many tears, for all the  
 " grace he had shewn us hitherto, particularly for this  
 " temple,

“ temple, and for this day of blessing, on which he had  
 “ granted us to feel his gracious presence in such a very  
 “ sensible manner, that when we arose we were obliged  
 “ to confess: Surely the Lord is in this place.”

“ In the night Margaret, the wife of Thomas, was  
 “ delivered of a son. She had been present at most of the  
 “ meetings in the day, and the next morning she and her  
 “ husband came to our house, entreating for the baptism of  
 “ their child, which was performed in the morning-meet-  
 “ ing. The child was called Simon. She herself was  
 “ present at the meeting, and no one who did not know  
 “ her, could have perceived that she was the mother.  
 “ The Greenlanders were still overpowered with grace,  
 “ joy and thankfulness from yesterday.”

### § 7.

The number of the Greenlanders, who lived in six large houses, amounted to upwards of a hundred and eighty persons, and those at the colony to more than a hundred, so that when these latter came to our Greenlanders, there was commonly about three hundred souls in the hall. Oct. 20, those that lived with us, were divided into thirty bands, and nine men appointed to preside at the interviews of such little companies of their sex, and fifteen women at those of theirs. They all rejoiced when this regulation was made known to them; the new people were thankful that they were included, and it was discernible that fresh grace rested upon it.

A singing-school was begun for the instruction of those who had any genius for singing. And as two of those brethren who came this year with the ship to assist at building the house, understood something of music, they were not only serviceable in bringing the singing of the Greenlanders into order, but some boys who had inclination and capacity, learned to play such tunes by the ear as they had learnt by rote, by which means the singing of the Greenland congregation was rendered more agreeable. Two brethren also were nominated from among the Greenland helpers, who should now and then keep a discourse to those of their nation; at which however one of the teachers should always be present.

These two helpers, together with a married woman, were the three first Greenlanders to whom our Saviour granted the favour to enjoy the sacrament of his body and blood with their teachers. When they were told that they should soon be admitted to this grace, and the necessary conceptions concerning the holy communion were given them, they were so filled with shame and joy that they knew not what to say, but that they would devote themselves anew with body and soul to our Saviour, and await with childlike hearts to experience how gloriously he would reveal himself to them at this *closest fellowship* (so they called the holy communion) with his flesh and blood. The preceding day they were blessed and confirmed thereto with imposition of hands. At the communion they were overpowered with awe, and the tears rolled down their cheeks in abundance. They said afterwards: It was as if their body should sink into the dust, and their spirit fly upwards, and that they were not able to think any thing, but: O, how is it possible that our Saviour can love poor men so exceedingly!

#### § 8.

On the first Greenland congregation-day after the consecration of the chapel (for such days had been kept every four weeks even before) the candidates for baptism and reception were spoken with; after which several letters were read in the first meeting from some of the labourers in Europe, partly to individual Greenlanders, and partly to the whole flock, as also from the children in the nurseries of the Unity to the children here, and after reading each letter a couple of verses were sung, the last of which was, "Thy blood, thy blood the deed has wrought,—that won us to thee, Saviour," &c.

In the second meeting a homily was kept on the word of the day, *Is there yet any that is left, that I may shew him kindness?* 2 Sam. ix. 1. Whereupon five persons were baptized, one of whom was from the colony, and was baptized by the Danish missionary himself.

In the third meeting, an anointed discourse was delivered concerning reception, in which the nature of this

this act was explained, and what benefit souls might expect to derive from such a connexion both with the Shepherd himself and with the flock; after which eight catechumens were received with the kiss of peace as the nearest candidates for baptism, during the singing of this verse: "How is my heart with rapture mov'd,—that I have hopes, he my Belov'd—will make me his heart's comfort;—that I to him, my Jesus dear,—my Bridegroom wonderfully fair,—shall prove a faithful consort.—O, I—have joy,—that abiding—and residing—in my Lover,—I'm his body's living member."

To the fourth meeting the baptized came alone for prostration. We thanked the Lamb with tears for this day of blessing, and laid all Christendom, our dear magistrates, all our friends, and our brethren and sisters, particularly those among the heathen, on the heart of our faithful High-Priest; and after singing the verse: "Sure as Thou liv'st," &c. we separated, and went cheerful and thankful to rest.

### § 9.

The congregation was increased this year with fifty-two persons, who were added by holy baptism; and at the close of the year it consisted in all of a hundred thirty-four baptized, including eight who departed to the church above since 1741. One of these, viz. the late Noah, when on his death-bed in the year 1743, prayed heartily for the conversion of his brother. This his brother afterwards came here, remained with the brethren, and was baptized this year. But his sister came a year before him. On the other hand, Rosina, Noah's widow, had been mostly with her mother among the savages since his departure, and by degrees lost the life she once had in her heart. She came indeed several times but went away again, and not being willing to renounce her connexions with the savages for the sake of a better livelihood, was at last prevailed upon by them to quit this district this spring and move with them to the south. Her daughter Elizabeth, a child of five years, whom she had left with the missionary to be educated by him, was soon after stolen away in his absence by some of the mother's relations, which was the more painful, as the



child was not only baptized, but was the most agreeable of all the Greenland children, who at catechisations often astonished both teacher and hearers with its sensible and heart-affecting answers.

Only one pair were joined together in marriage. Three of the baptized departed into eternity, one of whom was the little son of the late Samuel, which was baptized on its death-bed the day before its departure.

## § 10.

I will conclude this glorious year (for "As long as Jesus Lord remains,—each day new rising glory gains") with the celebration of Christmas and the new-year's vigils; concerning which it is noted: "On Dec. 24, after a discourse had been held in the evening concerning the birth of Christ, we sung also of this subject with old and new, German and Greenland Christmas-verses, and then with the baptized adored the child Jesus, which was attended with a sweet breathing of the Spirit. They were so filled with joy, that many of them staid up and sung Christmas hymns in their houses the whole night. We therefore called them again together into the hall by the sound of trumpets, at half hour past three in the morning of the 25th. Somewhat was discoursed concerning the great humiliation of our Creator; and at the close, some presents were delivered to them that had been sent by some of the children in Germany, consisting of knives, needles, &c. which they received with thanks and joy, as a proof of their being loved and remembered in Europe. We then went with most of the adults to the colony, and awoke the inhabitants there with music and singing, and then held a Christmas singing-hour together in the room made use of for their church. When we returned home, they all followed us. In our absence, those that remained at home had illuminated the church and all the windows with burning muske-shell instead of candles, in a simple but very pretty manner. Then the Christmas sermon was preached on the words; *Behold, I bring you good tidings of great joy, &c.* On the second holiday, we, together with as many

"Green-

“ Greenlanders as the place would contain, attended  
 “ divine service and a baptism at the colony. We  
 “ Europeans made use of the third holiday for our own  
 “ benefit. The 28th being Innocents-day, we kept a  
 “ love-feast with the children, then spoke with each of  
 “ them separately, and found them in a disposition of  
 “ heart which gave us good hopes of them.

“ The 31st of Dec. after having read the diary of  
 “ this year with inward thankfulness for all the mercies  
 “ shewn to us and our flock, we begun the Greenland  
 “ vigil with a homily on the last text of this year, *I*  
 “ *determined not to know any thing among you, save Jesus*  
 “ *Christ, and him crucified.* They were then put in mind  
 “ of what our Saviour had done among them hitherto,  
 “ and particularly in this year. We had no occasion to  
 “ exhort them to thankfulness, of which their broken  
 “ looks and tears sufficiently testified. We then had  
 “ a love-feast, which we kept with dried capelins. We  
 “ read the names of the baptized, beginning with those  
 “ in 1747, and so backwards in the order they had been  
 “ baptized till the year 1739, and sung some benedic-  
 “ tory verses for each class. When we made mention  
 “ of those who were baptized the first, and called to  
 “ mind the powerful grace that was observed when  
 “ Samuel, who was the first-fruits, was awakened, a  
 “ holy awe came over the whole assembly, so that we  
 “ all fell down and thanked the Lamb of God with  
 “ thousand tears for all that he had done on us and our  
 “ Greenlanders. At two in the morning we separated :  
 “ We must confess that though we have had many dis-  
 “ tinguished days of blessing, yet we never before saw  
 “ such an emotion, accompanied with such floods of  
 “ tears, as was observed at this time amongst this small  
 “ congregation, which he hath collected together for  
 “ himself out of the stupid and insensible savages near  
 “ the north-pole, and which he hath bedewed with his  
 “ sweat and blood.

“ Unto the Lamb which was slain, and hath redeem-  
 “ ed us to God by his blood out of every kindred and  
 “ tongue and people and nation, be blessing and honour  
 “ and glory and power for ever and ever. Amen !”

## THE SIXTEENTH YEAR 1748.

## § I.

THE more the Greenland congregation improved, the worse it grew among the savages, at least the difference was more conspicuous. The brethren often went to them, but found no ears to hear; and to some they could not find in their heart to speak at all. It is said of a certain visit, "It was as if my heart was locked up, and I could have wept on account of the horrible power of darkness dominant over the savages this winter, whereby many souls are carried away who had once been laid hold of by grace. A couple of children, who had lived for some time among us, and had been fetched away again by their father, were very shy, and upon being asked the reason, answered with tears, that they had been prevailed upon to return to the heathenish vanities. One man declared, that he had often a drawing to be converted and to be a believer in Jesus, but the love to the sinful customs of the heathen always got the sway again. So long as we were with them, they desisted from these things, in order not to grieve us; but were so much the worse when we were gone again. Another person said; What she heard of our Saviour was a refreshment to her, only she was not able to retain it, her heart being like a bag full of holes, which lets every thing run through. Every morning and evening we kept a meeting in the house where we lodged, to which every one had leave to come who had an inclination. But not many attended these meetings. Oh how are we bowed down on account of the grace our Saviour has imparted to our Greenlanders: Defective as some of them still are, yet the difference betwixt them and the savages is unspeakably great."

## § 2.

Thus it was with the heathens in the beginning of this year. As long as they had plenty, and could live accord-

according to their appetite, it very seldom happened that any of them came on a visit. But in spring, when through a long continuance of unfavourable weather they could catch but little at sea, they were driven by want to apply to their believing country-men, which furnished the missionaries with opportunity to recommend to them the riches of the love and patience of their Creator and Redeemer, neither was it heard by them without an impression. Many, who themselves had not yet an intire mind to renounce their wicked habits, suffered their children to go to the congregation, or brought them thither themselves, in order, as they said, to hear something good; and when they came to fetch them back again, some were prevailed upon by their tears to let them remain there, yea some even to stay there themselves, so that often the hearts of the fathers were turned to the children, and thereby afterward gained for the Lord. Sometimes a voice within, "*Make haste and rescue thy soul,*" would impel a young mind, to forsake father and mother and brothers and sisters, and to follow Jesus. If the father came, and neither by promises nor threatnings could prevail upon his child to go back again with him among the savages, the brethren left each party at their full liberty; they perswaded no one to stay, yet neither did they suffer any one to be carried away by force, who had a desire to live with the Greenland congregation from a sincere intention to be converted.

### § 3.

In the beginning of spring when the Greenlanders sailed to the islands, the missionaries, by occasion of visiting their own people, got fresh opportunity to speak to the hearts of the heathens; and our Greenlanders, who had meetings among themselves for edification in the absence of their teachers, often brought us joyful accounts that some strangers attended them, and expressed a purpose to live with them the next winter.

These journeys to and from the heathen were, this year in particular, attended with great hazard of life. In May the long-continued south-wind drove large quantities of floating ice towards land, and at length into



into all the bays, which remained for a whole month, though the weather was afterwards fine and mild. Our brethren, on their return from Kookoernen, were so hemmed in by two great pieces of ice near their own house, that their deliverance is to be ascribed solely to the miraculous hand of God. They were obliged to tack about in the ice and tide for twelve hours together, before they could make land. A few days after, seventeen boats besides several kaiaks ventured to go on the herring-fishery, and Frederic Boehnish went with them. For the first four leagues they were in danger, but then had an open sea, but which in a short time grew full of ice. The missionary going out once with some Greenlanders, the women's-boat was crushed in. They jumped out hastily on a round piece of ice, which turned about under their feet, but they were all so fortunate as to get upon another large piece of ice which lay near it, from whence it was practicable to fetch them in a short time. Towards Whitsuntide a wind made so much opening, that the missionary ventured to work his way through with some boats, which he effected with much toil. But the greatest part of the boats were dispersed, and did not come home till Whitsun-Monday, yet none of them damaged. Some merchants who were out about their blubber trade, were detained six weeks in great danger of life and want of provisions, and a couple of post-kaiaks from the south-colony, related that all was inclosed with ice for 120 leagues southwards.

#### § 4.

Besides this, there were many occasions for praising the hand of the faithful Watchman, which was held over the poor Greenlanders. An old baptized man was pursued by some murderers, it having been reported that his brother had once killed a child by exercising sorcery upon it. But he made his escape from them, and was brought by the other baptized to his teachers in safety. The last winter many were overtaken with a squall, so that they were obliged to work their way through with their kaiaks more under the waves than above, and were necessitated to cover themselves with the snow in an exceeding cold night on an uninhabited island,

island, whereby the most of them were much frost-bitten in their face and hands. In March another was separated from his companions by the floating ice, and did not get home till the sixth day after. Not being able to make way backwards nor forwards, he had crept upon the ice, but this broke; however he rowed betwixt it, and at last with great toil came to an island, where he was obliged to remain three days and nights in the severest cold. Soon after they had moved into their winter-houses, which were raised with stone and earth, they were so soaked through with storm and rain, that most of the roofs fell in, and hurt many people, but they were all cured again.

They had but a midling harvest in catching seals, but in December some of them on their return from a visit in Kangek were so fortunate as to meet with a dead sperma-ceti-whale. Some of the kaiaks staid with it, while the others hurried home to fetch more assistance. The former were dispersed in a storm, but the third day were found again safe and well, and were helped to bring the whale on land. This fish was nine fathom long, the head alone three, and two high. Near three hundred people from hence and the colony were employed three days in separating the blubber and the flesh, the latter of which the Greenlanders are fond of eating, and they thanked God for his gifts.

### §. 5.

Before this they had taken to their winter-quarters, and had brought several new families with them from different places, so that in October the number of inhabitants amounted to upwards of two hundred and thirty persons, and consequently the increase was more than fifty. To these came several towards the end of the year, who had been stirred up at the time of the awakening in Kangek eight years ago, and had been roving about in the south and north ever since. By this it was evident, that wherever the power of the word concerning the death and sufferings of Jesus fastens once rightly in the heart, even in the most savage country, it does not cease to operate, till it has produced the desired fruit.

With

With these dear people they renewed the daily public and private meetings for edification, of which mention has already been made; and the blessing of the Lord attended them evidently and richly. In particular the reading a portion out of one of the evangelists, or the epistles of Paul, of which several had been translated, was one of the best opportunities, not only for the instruction of the Greenlanders, but also to learn how grace operated on the hearts of baptized and unbaptized, as some of them generally came to us afterwards and related what part in particular was applicable to their situation; or desired the matter might be yet better explained to them. Thus the teachers also, *docendo discntes*, learned to know better which truths they had particularly to enforce at that time, and how to make them intelligible to the capacity of each.

I cannot always insert the expressions of their joy on various occasions at the proficiency of their flock, as I should thereby be too prolix. They once say: “ We  
 “ have at present an exceeding blessed time in Green-  
 “ land; such a season we could form no conception of  
 “ some years ago. The Lord hath done more for us  
 “ than we knew how to pray for. Our heart often  
 “ dissolves within us on account of the stream of life  
 “ which is poured forth upon this people, and which  
 “ breaks through all opposition. We are frequently  
 “ filled with shame, and are astonished when we behold  
 “ a people who were lately so savage, stupid and in-  
 “ sensible, now so sensibly affected at speaking or sing-  
 “ ing of the sufferings of Jesus, that tears of love and  
 “ joy roll in streams down their cheeks; and that a  
 “ people, who usually never settle long in one place,  
 “ are now collected together into a congregation, and  
 “ when they go to sea, remain still as near as possible  
 “ to our place, and if they chance to be from 4 to 6  
 “ leagues off, come however almost all to their meet-  
 “ ings on Sunday, and like children desire to be fed  
 “ with the blessed doctrine of the wounds of Jesus.  
 “ When the joyful message is carried to one of them  
 “ that he is to be received or baptized, he has scarce  
 “ patience to wait the happy hour, and it is discernible  
 “ in his countenance, which formerly was savage, dark  
 “ and

“ and hideous, but now clear, agreeable and lamblike,  
 “ that inwardly a greater change must have been  
 “ wrought, than can be conceived by us.”

By occasion of a confirmation to the holy communion on Maundy-Thursdai, it is said : “ Our people are not  
 “ able sufficiently to express, nor we to describe, how  
 “ we and they felt at this transaction. We fell down  
 “ with them at the feet of Jesus, and shed tears of love  
 “ on account of his unspeakable love towards such poor  
 “ sinners. We now richly reap the effects of the re-  
 “ membrance of the congregation, which no doubt  
 “ prays to the Lord daily, and more particularly at such  
 “ festival seasons, for us and our people ; and we be-  
 “ lieve, yea we feel, that the invisible Head of the church  
 “ hath this year formed us also into a congregation, and  
 “ anointed us with his Spirit, since our new hall was  
 “ consecrated, and that favour was shewn us by the  
 “ Lord, that the first-fruits of this nation became fel-  
 “ low-participants with us of the holy tormented body  
 “ in the holy communion.”

## § 6.

The number of those that were baptized and admitted to the holy communion this year, I will give in their own words. “ In the New-year’s vigil was first a dis-  
 “ course on the to-day’s word of our Saviour, *I am with*  
 “ *you alway even unto the end of the world*, in which the  
 “ congregation was reminded how near our Saviour  
 “ had been to us in this year, and how sensibly he had  
 “ walked amidst us at all our meetings ; that it was as  
 “ if we had seen him, and could hear his faithful Shep-  
 “ herd’s-voice, notwithstanding our bodily eyes are not  
 “ in a capacity to bear the lustre of his wounds, but he  
 “ knows how to speak as blessedly to our hearts in ano-  
 “ ther manner, so that we can reserve the bodily seeing  
 “ and hearing for the world to come.

“ As an ocular demonstration that he has owned our  
 “ testimony, at the close of this discourse thirty-five  
 “ persons were mentioned, who have been baptized in  
 “ this year, and can declare from experience that he  
 “ hath granted them to feel the power of his blood.  
 “ Besides these, thirteen catechumens were received a-  
 mong



“ among the candidates for baptism. Three couple who  
 “ have been married in this year, have also been able to  
 “ testify, that he hath approved himself to them in this  
 “ change, as the Saviour of his body. The most amia-  
 “ ble sight was nineteen communicants, fifteen of whom  
 “ attained this great grace in this year, and in whose  
 “ eyes it was legible, that they had tasted in the sanctu-  
 “ ary to-day, how gracious the Lord is. Each of the  
 “ above-mentioned classes stood up when their names  
 “ were read, were briefly exhorted to faithfulness, and  
 “ blessed with a verse suitable to their degree and cir-  
 “ cumstances. This gave a renewed impression to all  
 “ present. At midnight we fell prostrate at the Lamb’s  
 “ feet, thanked the holy Trinity for the preservation,  
 “ grace, tuition and mercy which we had enjoyed in  
 “ the past year, recommended ourselves and all our bre-  
 “ thren and sisters in all parts of the world, particularly  
 “ those among the heathen, to our Lord’s farther super-  
 “ intendence and the near influence of his wounds, and  
 “ then about three in the morning went chearfully to  
 “ rest.”

## § 7.

Among those baptized were seven children of believing  
 parents, as also a virgin, to whom a particular circum-  
 stance happened some weeks before her baptism. She  
 went with the man of the house to Kangek, where a sa-  
 vage took her away by force, with intention to compel  
 her to marry him according to the custom of the Green-  
 landers. Her host was not able to retake her from him,  
 there being many of the heathens there, who boasted  
 that they were not afraid of any European, and would act  
 with the baptized Greenland women according to the  
 custom of the country. He was therefore necessitated to  
 leave her with them, which he did with a heart full of  
 grief, and it was three days before he was able to acquaint  
 his teachers therewith. They hastened away immediately  
 to the assistance of the distressed person, and arrived at  
 the place the same night. One of them ran directly into  
 the house where she was confined, and said to her: “How  
 “ comest thou to be here? *Answ.* That man keeps me by  
 “ force.—Art thou inclined to have this man? No, but  
 “ he dragged me hither by the hair of my head.—Then  
 “ take

“take thy things and follow us, for we are come to fetch thee.” Just then a person came into the house with a gun. The perplexed savages said to her; Make haste and get thee gone, lest we should be all shot. They were assured, no hurt should be done to them, but charged never more to attempt to lay hands on our people, as we should certainly find them out, though they should carry them ever so far. They were quiet, and only desired that we would soon go away. Thus this person was brought into safety that same night, after having neither eaten nor slept for two days and nights together; but otherwise she had incurred no damage, excepting, as customary in such cases, the being beaten by the old women to compel her to yield her consent.

§ 8.

Eight of the baptized were delivered to the church above I will mention what is most remarkable of some of them.

1.) The first was Eve, a dear old mother. When she was asked in her tedious sickness, how she did? Her answer was; “Here I lie, and my inward part converses with my bleeding Lamb, and I long ardently soon to kiss his wounds.” When it was thought she had lost her speech, it was discernible in her countenance, that instead of common death-pangs, she was occupied in happy meditations; and at once she pointed with her hands upwards, as if she would grasp at something, and immediately begun to speak again, and said: “Ah, what a clear light! See the Lamb! How bright his wounds shine! Now I go!” and soon after she extinguished like a candle.

2.) Manoh, a married man, being overturned near Raven-Island, was indeed rescued, yet got a disorder in his breast by the great quantity of sea-water which he then swallowed, which occasioned his going happily out of this world some months after.

3.) Laban, a married man, soon followed him. He was an acquisition of our Saviour, laid hold of by the testimony of the late Samuel in the year 1741, and was baptized 1744.

4.) Hannah, an old widow. Her departure was no less edifying than her exemplary walk had been both to believers and unbelievers.

5.) Elias, a married man, on his last evening was in a particular manner filled with joy over the holy side of Jesus, about which he sung till his breath ceased. His departure made a peculiar impression upon all that were in the house. His sickness was a pleurisy, of which others also lay sick.

6.) Abigail, a married woman, at her earnest request, was baptized the day before her departure, and went as a new-washed soul into a happy eternity.

### § 9.

These were blessed and certain fruits of the brethren's spiritual labour. Nor was there any lack of manual labour, in order to procure necessary provisions, turf and wood for fire, in which they were this time very successful. For at a time when it was often impracticable to go to sea on account of the ice, the floating ice brought them so much wood before their door, that they had a sufficiency even to build a wing to their house, as also a school-room. And at one draught with the net, they once caught upwards of 500 salmon.

Every one was doubtful whether it was possible for a ship to arrive at this time, as no one had ever before seen such quantities and long continuance of ice: But in the beginning of June the passage was so far opened by a strong north-wind, that two ships found it practicable to run in at this colony. Christian David, and Thomas the joiner, returned in one of these ships to Europe, after having built the church last year, and in this year so far finished the rest of the dwellings, that the brethren could move into them the 2d of April; on which occasion the following thanksgiving-psalm was sung at a love-feast:

Come, let us join the Lamb to praise,  
 Let songs succeed affliction,  
 For this our happy lot of grace,  
 And for his benediction,  
 That our work here spreads further round,  
 And that the swallow now hath found  
 Her nest and habitation.      Ps. lxxxiv. 3.

We

We send to thee, as sinners poor,  
 A glad thank-offering's favour,  
 With heart's deep sense, for ev'ry hour  
 Of undeserved favour,  
 Which thro' the space of fifteen years  
 In our old place, to sooth our tears,  
 Thou frequently hast granted.

We also pray with one accord,  
 Display thy wounds bright glory  
 In this new house around us, Lord,  
 Chiefly when met before thee :  
 May th' unction of thy bloody sweat  
 Our souls and bodies penetrate,  
 And those thy grace hath sent us.

Thy corpse's odour fill this house,  
 Thy blood the hearts besprinkle,  
 That each, who o'er the threshold goes,  
 May see the wounds-star twinkle,  
 And may be capable no more  
 With unconcern to hear the lore  
 Of thy death-pangs and bruises.

O Father God, our guard remain ;  
 God Holy Ghost, up train us ;  
 God Son, with thy blood wash us clean ;  
 Our grieving thee, doth pain us :  
 Oh take us as thy travail's meed,  
 We give thee heart and hand indeed  
 To be quite thine, tho' sinners.

We bring before thy throne of grace  
 Also this heathen nation :  
 The way to thy wounds let them trace  
 Thro' our weak information ;  
 And those whom thou hast gather'd in,  
 Preserve with thee, till they are seen  
 Thy throne at last encircling.



## THE SEVENTEENTH YEAR 1749.

## § I.

**I**N the first half of this year, nothing very particular occurred in the Greenland congregation, but what has already been taken notice of in former years. Its blessed course cannot be expressed better than in the words of *Acts* ix. 31. "The church had rest and was edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost." In this time there was but little intercourse with the heathen, as no strange ignorant southlanders sojourned in the islands. Some old acquaintances indeed came now and then on a visit: but most of them were as yet spiritually dead, and could not comprehend what was meant, when they were advised to turn to Jesus. Their reply was, "Our ears are not fitted for that matter, nothing abides with us." Here the brethren were obliged to wait with patience for the Epphatha! Be opened! Others, who had heard the voice of the Son of God, wrestled for some time with the disquietude of their hearts, but at last crept to the cross as weary and heavy laden. Thus the late Samuel's brother-in-law came, and said; "Now I am quite weary of living among the savages, I will therefore devote myself to our Saviour and dwell with the believers." This man had been laid hold of in the year 1739 by Samuel's testimony and example, heard the word of God gladly, loved and willingly served the believers, but could never take the full resolution to change his old course of life. During a sharp fit of sickness last year, he dreamt that he stood upon a high steep hill, on one side he saw a pleasant place wherein the believers were very happy, and on the other a dark pit full of people exceedingly tormented. "There are many instances (says the diary) that Greenlanders, when they are no more quite dead and insensible, but yet cannot resolve to be entirely our Saviour's, are terrified by such dreams, and constrained to bethink themselves better."

We had also the joy to see several prejudiced persons brought to different sentiments, so as to give ear to the truth as friends, at least for a time. There was one man,

man, whose son had been awakened last year, and could not be prevailed upon to move again with him among the heathens, which so enraged the father, that he threatned to kill his son; this man came on a visit, and was entirely satisfied that his son had staid here and was baptized; nay he told one of the Greenlanders, that his son's words and behaviour had affected him very much, and that he would move hither himself as soon as he could prevail on his wife to come with him. A famous conjurer and persecutor did also pitch his tent for awhile among the brethren, and heard the truth. He said, that a repeated terrible dream, in which he thought a man stood by him, and spread before him all the wickedness he had ever committed, was the means of bringing him upon reflection. Likewise the chief of those banditti, who since the murder of Samuel's brother-in-law in the year 1739, had committed several others, and who in 1744 got a severe shock by being spoken seriously to by one of the missionaries, came frequently hither both in the last and this year, and heard the word of God with such attention and such a pious mien, that, as one of the baptized expressed it, he looked as if he was the only pious man. But his conversion went no farther.

## § 2.

Our Greenlanders staid longer together this time than usual, and did not set out with their families to the islands till May. It was painful to them, they said, to be deprived of so many blessed meetings, which were food for their souls, and it was to be seen and felt that they loved their teachers as children do their mother. And as a multitude of believers were together, who were one heart and one soul, the church-festivals and other important memorial-days of the Greenlanders, could the better be celebrated with an union of spirit. The 6th of Jan. being the day of the manifestation of the general Saviour of the world to the first Heathens, there was prayer-day, as also a baptism and reception. Jan. 19, being the day on which the first messengers set out from Herrnhut for Greenland, they had a love-feast with all the inhabitants, and prostration, accompanied with many tears. In Lent season, the reading and illustrating the

history of our Saviour's sufferings was particularly anointed; and the passion-week, were days which the Lord himself made. On Maundy-Thursdlay was the holy sacrament. On Good-Friday the history of our Saviour's death, and the opening of his holy side, was read, sung of, and taken to heart with inmost devotion. The following day being Easter-Eve, was celebrated with a love-feast, at which our Lord's rest in the grave after ending his hard conflict and obtaining the victory, was the subject of meditation and singing. On Easter-Morning the congregation came together in the hall before sun-rising, and after the acclamation, *The Lord is risen indeed*, saluted their risen Lord with that verse, "Welcome among thy chosen flock—with joyful acclamation,—thou who of ages art the rock!—come, feed thy congregation.—Thy hand, with its print of the nail,—we kiss with heart's affection,—that hand so stiff and so death-pale,—stretch'd out by crucifixion;—that hand, which, ere thou went'st away,—hath thy disciples blessed;—that hand, near which, on judgment-day,—thy poor worms shall be placed." After the resurrection of Jesus, and what he had purchased for us thereby, had been briefly considered, the congregation went to the burying-ground, prayed a part of the litany, and called to mind with few words accompanied with many tears, all the mercy which had been shewn on the Greenland congregation within these few years, and particularly on those since departed. In the sermon afterwards, our Saviour's meritorious rest in the grave was treated of, by which he has rendered the grave, lately so frightful, a lovely chamber of rest for all the dead, who die in the Lord. In the noon-sermon those words were the subject, *Ye seek Jesus which was crucified: He is risen, he is not here*, Mark xvi. 6. They experienced in these holidays what that means; "Did not our heart burn within us, while he talked with us, and while he opened to us the scriptures?"

Thus it was also on the other festival and memorial-days. The congregation-days, or prayer-days, were also great festivities. When the Greenlanders were not far dispersed, they were held every month, and commonly concluded either with a baptism or reception.

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As to the holy communion, no festival can come into competition with it, nor can it be described. The communicants rejoiced always when these days came, as at a wedding-day. On such an occasion they say: “ We must often lay our hand upon our mouth, according to the custom of the Greenlanders, because the blood of Jesus exerts itself now beyond all comprehension. It is not to be described what blessed effects the holy communion has on all those that are partakers of it.”

## § 3.

An idea may be formed of their daily regulation, and what was propounded in their meetings, from the following extract of an account of their herring-fishery. “ May the 19th, (the missionary Beck writes) I set off on the herring-fishery with the greatest part of the congregation, in twenty-two women’s-boats and a great number of kajaks. In about two hours it began to snow so hard, that we could scarce see twenty paces before us. But the kind angels conducted us in such a manner, that not one person either suffered harm or was separated from the company. In the evening we had made fifteen leagues, and as we could pitch all our tents together, I held first a short discourse, then a singing-hour, and afterwards the meeting of the communicants. We rejoiced childlikely on account of the grace which had attended us the whole day. The 20th, we reached Pissikfarbik in good time. In the evening-meeting I spoke to this purpose, that no one who will but surrender his whole heart to our Saviour, need be dejected or discouraged though he perceives himself ever so wretched, because our Saviour does not look what goodness or badness a man brings with him, but at the integrity or falshood of his heart. After the evening-blessing I had a very satisfactory conversation with some of the communicants, concerning the happiness of those souls, who in all circumstances, like doves, fly for refuge to the rock-clefts of the wounds of Jesus.

“ The 21st, the text of the day, *I am the door of the sheep*, gave me an opportunity in the morning-meeting

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“ to



“ to remind the brethren and sisters of the reason why  
 “ one of us likes always to be with them; which is not  
 “ to watch and prevent their plotting something bad,  
 “ for this would be but to little purpose, if they did  
 “ not listen to the voice of the holy Spirit; but that  
 “ we would be helpers of their joy, and make it our  
 “ study that they should never want matter to rejoice  
 “ in, and praise God their Saviour for.

“ The 22d, the text, *Where your treasure is, there will*  
 “ *your heart be also*, was illustrated with the ideas of that  
 “ beautiful verse: “ Treasure above all treasures,—O  
 “ Jesu fairest one!—The Pearl above all pleasures,—  
 “ which my love feasts upon;—for thy sole habitation  
 “ —I have my heart assign’d,—because thou by thy  
 “ passion—hast heal’d my pain of mind.” One gladly  
 “ renounces the world’s riches and carnal pleasures for  
 “ the sake of this pearl of great price. I then went  
 “ with some of them to hunt rein-deer. In our absence,  
 “ some of the communicants held the morning and  
 “ evening-meeting with blessing.

“ During the preaching on Whitsunday the 25th,  
 “ a gentle wind of the Spirit was perceived. There  
 “ were many people at the meeting, and very attentive  
 “ notwithstanding that it snowed hard upon us. For  
 “ the church at Pissiksarvik has no roof but the firmament;  
 “ the walls consist of the snow-white  
 “ mountains, the pulpit is a large stone, and the benches  
 “ are the bare rock. Afterwards I gave all the  
 “ people a dinner of rein-deer’s flesh, and our Saviour  
 “ blessed our conversation at table with his precious  
 “ nearness. A couple of them were ashamed on account  
 “ of their bad conduct in my absence. I had some  
 “ special talk with one, who was grown shy towards  
 “ me, and associated with bad company, and I represented  
 “ to him the love of our Saviour to all poor  
 “ sinners, but also his pain on account of their obduracy  
 “ and estrangement. He burst out into tears, and I  
 “ wept with him.

“ The 26th, was likewise a blessed holiday, and at  
 “ visiting the Greenlanders in their tents, we conversed  
 “ about such subjects together, which caused both their  
 “ heart and mine to melt like wax before the fire. I  
 “ also

“ also received agreeable letters from New-Herrnhut;  
 “ I read part of their contents to the baptized, which  
 “ proved a blessing to them.

“ The 27th, In the morning-meeting I spoke on the  
 “ text, *If a man love me, he will keep my words*, to this  
 “ purport, that it is impossible for a man to keep the  
 “ word of God, till he loves him with all his heart and  
 “ with all his soul. On the other hand, it is a delight  
 “ to those who love him, to do those things which are  
 “ well-pleasing to him, and to such, his commandments  
 “ are not grievous nor burthensome. But the love  
 “ wherewith our Maker loved us, while we were yet  
 “ strangers to him, was properly the matter which  
 “ again at this time principally attracted our hearts.

“ The 28th, the first capelins came near the shore.  
 “ We were diligent in catching them. In the meeting  
 “ I spoke to this effect, that our Saviour's grace is not  
 “ confined to any time or place. He seizes one at sea,  
 “ another on land; while fishing or hunting; on the  
 “ ice-mountains or in the wild thicket. And whoever  
 “ is only sensible that he stands in need of a Saviour,  
 “ and sighs after him, will in that same hour find his  
 “ wounds standing open, where alone comfort and relief  
 “ may be obtained concerning all his transgressions.

“ The 29th I visited the Greenlanders at their work  
 “ and in their tents. On account of some young people,  
 “ through whom some irregularities begun to make their  
 “ appearance, I spoke on *Eph. xiv. 17. Henceforth walk*  
 “ *not as other Gentiles, &c.*

“ The homily was held the 30th, on those words:  
 “ *Labour not for the meat which perisheth, but for that meat*  
 “ *which endureth, &c.* and the 31st, on the words, *Being*  
 “ *glorified of all*: that the example of our Saviour should  
 “ be a mirror to us; how he did not seek his own ho-  
 “ nour, and consequently we are to make but little ac-  
 “ count either of the praise or censure of the world,  
 “ because their commendation may soon be turned to  
 “ reproach, and on the contrary their contempt very  
 “ easily to an acknowledgement that God hath loved us;  
 “ therefore not much dependence can be made on either  
 “ of these, as the proofs which our Saviour made, and  
 “ innumerable instances of his church sufficiently testify.

“ June

“ June the 1st, in a sermon on those words of our Saviour: *This is the work of God, that ye believe on him whom he hath sent*; I spoke to this purport, that no piety or ability is able to help a person, if he does not believe in Jesus, and that it is God who must impart faith to him, and work every thing in him that is good.

“ The 2d, at the contemplation of the words: *I am the bread of life*, my heart was so affected by the consideration of the righteousness which Jesus hath purchased for us by his bloody merits, that my mouth could bear witness thereof with emphasis. The communicants come into my tent every evening, where we have blessed conversation together.

“ The 3d, I went out to hunt for sustenance again. In my absence, Paul, the Greenland catechist at the colony, was come hither in his women's-boat, and he and his wife petitioned earnestly that I would baptize his child, because the missionary was not with them. After having represented to them the importance of baptism and education of children, I held a discourse on these words: *That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit*; and then baptized the child and called it Rosina. They then returned joyfully to their people.

“ The 8th, many heathens in this district came to the sermon, which was held on *John* iii. 17—21. I intreated them with tears to turn from darkness to light, that so they might behold Jesus in his bleeding form, and be made everlastingly happy through him. Our people rejoiced when I acquainted them that we should shortly return home. They soon begun to pack up their things. Some who had been to catch seals, brought us the melancholy news, that the youth Bartholomew was missing, and that they had not been able to find him. I sent out several to seek him, who found him sunk and suffocated in a bog, over which he wanted to have carried his kajak; they laid him in a grave, and erected a monument over him on a rock. He came to us last winter, and our Saviour laboured so successfully on his heart, that he was in such a situation

“ tion as to be baptized the 12th of April this year, since  
 “ which time his course has been to our joy.

“ The 12th, we decamped with songs of praise, and  
 “ had fine weather home, where we arrived in good  
 “ time. Our people received us with great joy, and  
 “ we thanked our Saviour for all the grace he had  
 “ imparted to us in the desert.”

#### § 4.

After this expedition our Greenlanders staid mostly at home, or if they went out, soon returned, till they went to the Sound to catch seals in September. In the mean time Matthew Stach returned with his Greenlanders the 19th of July on board the Irene, Captain Gerrison, at a time when all the passages and bays were so full of ice, that every body wondered how it was possible for such a light-built ship to make her way between ice and rocks, in a very thick fog and strong wind, without receiving the least damage \*. Two years ago he went to Europe with the Dutch ship which had brought the materials hither to build our present chapel, and had taken five Greenlanders along with him, who had expressed their desire to see Christendom; they were *Simon Arbalik*, and *Sarah Pussimck* a married pair, *Judith Issek* a single sister, and *Matthew Kajarnak* and *Angusmak*, two youths. This journey had proved a blessing to them, and one of the youths, who had not been baptized before, had holy baptism administered to him at Herrnhag, Jan. 19, 1748, and was called *Johanan*. About the same time the other four were admitted the first time to the holy communion. Being apprehensive that the hot weather, and the being too long deprived of the Greenland diet and manner of life might be detrimental to their health, it was thought advisable for them to return back before the commencement of summer. The missionary mentioned it, but there arose so many obstacles, that before they were removed, it was too late in the season. He therefore made a journey with them to Herrnhut, and was pre-

\* Two weeks before this, the ship bound for Good-hope run in here, as the ship to Frederic's-hope had done before her, being obliged to take shelter here, after having assayed in vain for four weeks together to find a passage through the ice.



sent at the synod in Silesia and the Saxon electoral-commission at Great-Hennerdorf. In the month of May, Sarah departed this life happily, and five weeks after, her husband Simon followed her. Both of them were interred in the burying-ground at Herrnhut. This was no small grief to the missionary, he being thereby disappointed in his expectations, that this married couple, who even before had been so useful, would now be of great and real service. Nor did he know how to get the other three, who were quite healthy and to the joy of every body, back again into their country. Towards autumn he travelled with them back to Holland, in hopes of finding some opportunity to return with them from thence. As the Irene came thither from New-York in November, and the captain was willing to take him and bring him from thence to Greenland, he came with this ship to London in the beginning of the year. The two youths had travelled backwards and forwards through Germany on foot, and nobody, that did not know it, could ever have thought that they were of the savages. All imaginable precaution was used to prevent their being much observed, otherwise they would have been admired by many, which might have been hurtful to themselves. The princely house at Gotha, which had heard something about them, procured a sight of them on their journey through that place; and this gave occasion to their being likewise presented to his present Majesty of Great-Britain, and the rest of the princes and princesses of his late Royal Highness the Prince of Wales at *Leicester-House*.

They then went with the Irene to Pensylvania, visited the congregations at *Bethlehem* and *Nazareth*, and the converted Indians in America, who sent some letters by them to the Greenlanders. When Christian David brought a new dwelling-house to New-Herrnhut, and erected it two years ago, he saw the great necessity of a store-house for the Greenlanders; for want of which, their dried meat, fish, capelins, &c. which they preserved under a heap of stones, was either half devoured by the foxes and ravens, or putrified, and this was succeeded either by famine or infectious disorders. He had conducted their eldest teacher to them; he had built them

them a house, in which they could enjoy the salubrious food of the gospel in a convenient and decent manner. Now he also wanted to carry them a house, in which they might preserve their stores secure and wholesom. He therefore accompanied these three Greenlanders, and their missionary, to America, where the congregation made him a present of as much wood and shingles of cedar, as was sufficient to build not only the great store-house for the Greenlanders which he had promised them, but also another smaller store-house and wood-house for the European brethren, which he expeditiously effected in a fortnight, as he wanted to go back with the same ship.

The voyage from New-York to New-Herrnhut, was performed in three weeks, but, as has already been mentioned, was attended with great danger at entering the harbour, on account of the great quantity of ice and thick fog, which blinded the Greenlanders themselves so, that for a long time they could not discern the district. The Greenland congregation was excessive glad to see their two first messengers of peace again, and the three Greenlanders who had been absent from them near two years.

Whoever is acquainted with the circumstances at that time, will not marvel at their making such a circuit, and thereby bringing such an expence upon their benefactors: but, on the other hand, all those who are acquainted with the simplicity of the heathens, and the depraved state of Christendom, must look upon it as a miracle that they were not corrupted by means of their journey, and the many unavoidable objects it presented; that the few unprofitable imaginations which had insensibly been imprinted in their minds, were so soon erased again, and that they immediately adapted themselves to their former way of life. Nay they reaped this advantage from their journey, that to the end of their days (for two of them are now with the Lord) they were fit to be employed as labourers among their nation, and approved themselves as some of the most judicious and trusty.

#### § 5.

The Greenlanders were highly delighted to see their country-folk again, and made frequent enquiries what good things they had seen, heard and experienced in Europe and

and America. In particular the unmarried women rejoiced greatly to see their Judith again so healthy and happy, who before this had been a helper among those of her sex. This sister had in a peculiar manner made good use of her abode in Germany; and having lived mostly in the single sisters choir-house at Herrnhut after the happy departure of her own sister Sarah, she got a particular relish for the external order, so conducive to the internal growth. Therefore she sent a proposal to the heads of families, to allow their upgrown daughters, as also those that served in the capacity of maids, to live with her that winter in a separate house, and sleep there together, after having done their business in the respective families; that so they might not, as hitherto, be exposed to the inconvenience of seeing and hearing such things, as might awake unnecessary and hurtful reflections in them. Her proposal was agreed to. In consequence of this, she and her sisters built this autumn the first single sisters house in Greenland, in which the families assisted her faithfully.

## § 6.

The way in which things are regulated and conducted during the winter, is to be seen by the account given in former years. I will therefore only observe here, that John Soerenfen, who came into this country in the year 1746, and who, besides his labour in the ministry of the gospel, devoted himself particularly to the management of the external œconomy and the maintaining of order among the Greenlanders, was joined in marriage the 2d of August to the single sister Catharine Paulsin, who came with the ship to be a help-mate for him. And as Michael Ballenhorst, who came with the house two years ago, was got pretty well master of the Greenland language, he was appointed catechist, took upon himself out of the hands of the missionaries the care of the boys school, and at the same time had the care of the internal and external welfare of the Greenland single men. Among these young people some were found of very good and quick capacities, who beside their own proper occupations, which require long practice, learned

to read well, to write a very good German\* and Greenland hand, to sing regularly, and to play on some musical instruments. And the internal state of their mind afforded blooming hopes that some of them might once be used with blessing as helpers among their nation.

## § 7.

The congregation was increased this year with thirty-five persons added by holy baptism, of whom eight were small children, and one a widow, Jael, who has a considerable number of children, grand-children and great-grand-children in the congregation. There were seven administrations of baptism to adults, of which those on the heathen-festival Jan. 6, and at Christmas, were particularly remarkable.

Fifteen persons were admitted to the holy communion, amongst whom was the abovementioned Johanan, who had been baptized the preceding year in Germany, as also some of the grand-children of the old widow Jael. Two pair were joined together in marriage, and the number of inhabitants was increased with five new families, and many single persons.

On the other hand the congregation here below was diminished by six persons; one of whom was the before-mentioned Bartholomew, who was choaked in the bog at Piffikfarbik; another was Nathan, a lively chearful youth, whom it was a pleasure to see. It was thought at first that he was lost in the sea, because his kaiak was found, but not his body. But some years afterwards it was discovered, that one of the savages had murdered him, because another baptized Greenlander had restored a seal to the right owner which this savage had forcibly taken from him; therefore this wretch had cut poor innocent Nathan to pieces, and thrown him into an old ditch in an uninhabited island, to revenge himself, although not on the person against whom he bore his indignation, yet on one of the inhabitants of the same place. Since that time there have been more instances of our people who never returned from sea nor have been found, and it must be left undetermined whether they were

\* At present no Greenlander learns the German language. They have not time for it, nor is it of any particular advantage.

drowned



drowned, or massacred by the heathen by way of revenge, or for having prevented some of their malicious designs. There have been also some traces, from whence it might be conjectured, that some vile fellows have murdered one or another innocent person, either out of enmity to the missionaries, or to avenge the loss of some of their relations who had been converted. Among those departed this year, was also Rosina, the relict of the late Noah, who moved with her relations to the south two years ago, where she made her exit. Her case caused much grief to the teachers, but proved a blessed warning to the Greenlanders. Yet nothing was ever heard of her walk being any reproach to the gospel, and the most favourable hopes may be entertained as touching her end; nay it is not improbable that she was the first cause of many of those in the south seeking the Lord, and coming to the enjoyment of that, in this time of grace, which she deprived herself of by her divided heart.

Among those of the unbaptized who departed this life, was a woman, who left a little child behind her, which she delivered to the care of the host where she lived at the time of her departure. A savage at Kangek claimed a right to this child, because he had maintained the mother in the time of her pregnancy, and the child had been named after a child of his which was dead. But as the last host, a baptized man, had provided last of all both for mother and child, and the child had been committed to him, the savage was obliged to be satisfied.

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### THE EIGHTEENTH YEAR 1750.

#### § 1.

THE weather this winter was very inclement, tempestuous and snowy, and towards Easter such severe cold set in till April, that the like had not been known before in the memory of man, whereby the haven, which is six mile broad in the narrowest place, was so frozen and filled with ice for a considerable time, that no water was to be seen notwithstanding the high tides and strong current. On this account the Greenlanders were

were exposed to many dangers of life when they went out to seek provisions, yet none were lost this time. About Easter there was a general famine in the country, in which those who belong to us suffered the least, as they have not only learnt to pray, but to work too, and to be good œconomists, by which means they had always something to give to the needy, and many such had recourse to them. Those from Kangek were called to account for having buried an old man alive. They pleaded in their excuse, that it was done at the request of his daughter, because he had got a putrid hand and could not provide any thing. The gospel was declared to these, as well as the other heathen who came for food; but alas, by such opportunities, seldom much was effected. They indeed admired the fine order of their countrymen; but when they were asked, whether they would not surrender themselves to our Saviour too, and follow the example of the believers, who, as they themselves must own, led a happy life, and moreover suffered less external want than other Greenlanders, notwithstanding their living at a place which subjects them to greater inconveniencies and difficulties; they had recourse to their usual excuse: *Sanieiffegalloar pogut, kissien ajornakau*. "We should have no objection to the being converted too, if it was not so difficult." It was evident upon various occasions that their judgment was convinced of the truth and happiness of christianity, and yet their heart would not embrace it. Many of them ran away as soon as our Saviour was spoken of, and guarded themselves as carefully against being brought into uneasiness of mind, as a timorous man guards against an infectious sickness or some witchcraft.

Amongst those who came on a visit, was one who was baptized as a child upwards of twenty years ago by the first of the Danish missionaries. Though he was grown pretty wild, yet when the blood of Jesus was spoken of to him, the sensible difference was obvious, which is to be seen in all countries betwixt people who have been baptized, and over whom the salutary name of Jesus has been pronounced, and infidels who have not been baptized. His heart was easily softened; whereas

when the others were spoken to, the words found no entrance, it being as if spoken to a stone-wall.

In the summer, visitors came almost daily, though the fewest of them came with an intention to hear any thing, but only to see their old acquaintance, and to relate how successful they now were in their hunting, and how well they now lived. Amongst others that came, there was also Kainæk, mentioned several times before, who reported that he would set fire to the brethren's buildings; because they had taken a woman into protection who made her escape to them, when he wanted to compel her by violence to be his wife. When he was charged with this, he denied it, yet lay continually in wait till he got an opportunity secretly to kidnap the said woman. As she was not received among the catechumens, it was difficult for the brethren to intermeddle in this quarrel, but they sent a person after him, to desire him not to treat this woman wickedly, as he had before threatened to do; and it being reported that they were now satisfied on both sides, it was judged best to let the matter take its course. In like manner a single woman who was in service with one of the baptized, was voluntarily delivered up to her former host, who claimed a right to her, it being believed, that if she was only concerned about the salvation of her soul, she would hereafter find lawful means and ways to attain thereto\*.

## § 2.

Our Greenlanders remained mostly together till after Easter, and celebrated the holidays in a happy manner. Afterwards most of them went to the Sound, where they were visited diligently; twenty-four boats full of Greenlanders went to the herring-fishery, accompanied by Matthew Stach. But as the ship came into the harbour in their absence, the 6th of June, he was obliged to leave them this time behind, under the care and inspection of those Greenlanders who are fellow-labourers. In this year the trade to Greenland was consigned to the royal incorporated company of merchants, and at the same time it was ordered by the government, that the brethren

\* Both this enemy, and this single woman, with their whole families, came afterwards to the Greenland congregation, and were baptized.



brethren, instead of the liberty of transporting themselves and their provision free-coſt, ſhould henceforth pay a moderate and reaſonable freight, only not in foreign bottoms. By this means they were at once freed from all difficulties and the neceſſity of being troubleſome to thoſe in power, were exempted from many delays and expences, and have purſued their plan chearfully ſince that time, and to every body's ſatisfaction.

## § 3.

The remainder of the ſummer, both the brethren and the Greenlanders were buſily occupied in the procuring what was neceſſary for winter, which begun to be very ſevere about the end of September, though afterwards it was more like ſummer than winter till towards Chriſtmas; which the brethren made good uſe of in viſiting ſome of their neighbours who lived on the continent, up the bay, and had not been ſo frequently viſited as thoſe at Kangek. The following relation is given of one ſuch viſit.

“ Nov. 2, three of us, together with ſeveral Greenlanders, ſailed ſix leagues up the inlet to a Greenland houſe. The people were exceeding glad that we came to viſit them, and received us with much love. When they heard of our people that one of their relations was dead at Kangek, there aroſe a terrible howling among them, but it did not continue long. This furniſhed us with an opportunity to tell them, how we and all thoſe who love Jeſus, are diſpoſed with regard to dying; and then we related to them with what great joy two of our Greenland ſiſters departed to our Saviour laſt ſummer. That this bleſſing was procured for us by the death and blood of Jeſus; and when ſouls are waſhed therewith, it is as natural for them to deſire to depart to their Creator, as it is for a child to go to its father, mother, and own brothers and ſiſters. They were aſtoniſhed to hear this. One of them ſaid, he ſhould be glad to become a believer, but he could not live with us, becauſe of the great waves on our coaſt. There were three among them who had been baptized by Mr. Egede in their infancy, two of whom were married together, and have a lovely child. All



“ the people in the house have a love for us. There was  
 “ one pretty circumstance, that the children, who never  
 “ were at our place, could sing many of our verses, with  
 “ which they frequently animate their parents. This  
 “ may perhaps be a means of their approaching nearer  
 “ the kingdom of God. At another place we met with  
 “ nine families, among whom we staid two days. They  
 “ desired some medicine of us for an old sick man, and  
 “ having nothing with us but a little brandy, we gave  
 “ him a spoonful of that, and it was of service to him.  
 “ They offered us a deer-skin for it, but our refusal  
 “ heightened the kindness. We told them, how happy  
 “ it was to be acquainted with the maker of our soul, be-  
 “ fore the soul is to leave the body, and is to hear the  
 “ sentence at the tribunal deciding its eternal abode.  
 “ They were all quite still, and behaved civilly and  
 “ friendly. A boy was much affected, and would glad-  
 “ ly have gone with us, if he could have got permission  
 “ of his relations. In the day-time we went out to hunt,  
 “ it being exceeding fine weather, and the snow mostly  
 “ gone which fell in September and October, but the  
 “ ground was so hard frozen that one could walk over  
 “ all the bogs and lakes, and travel farther in eight hours  
 “ than in twelve in summer, though the poor feet suffer  
 “ for it. We got five rein-deer, which surpassed our  
 “ expectation, but we had to carry them twelve mile,  
 “ which was hard work for us.”

## § 4.

At moving into the winter-houses, it was found that  
 the number of inhabitants was again considerably aug-  
 mented. One entire strange family came from the south,  
 which had a kinswoman in the Greenland congregation.  
 And from the north there came several families with some  
 of the merchants servants there to Good-hope, the ship  
 not having arrived, and consequently they could not sub-  
 sist all together. A family belonging to the mission of the  
 colony at Good-hope obtained leave to live at New-  
 herrnhut, in consequence of their earnest and repeated re-  
 quest, and the interposition of Mr. Drachart; and some  
 of them soon attained to the holy communion. More-  
 over the brethren thought it but reasonable, at his desire,

to receive a baptized woman from him, who by her conduct among his people might have done harm, but by a change of place and circumstances might probably be recovered. Towards the end of the year he himself was necessitated on account of some family circumstances to move with his wife to the brethren, and from thence, to discharge his office among christians and heathens at the colony, though it was attended with many difficulties.

## § 5.

The general and special meetings of the Greenlanders were regulated anew, both with regard to the choirs, sex, and age, as also the inward degree and growth in christianity. Previous to the new regulating of the bands, it was made known, that if any one had no pleasure in them, and would not gladly disclose his heart, he should acquaint us before-hand, or at least afterwards refrain going to the bands, as the intention was not to compel any one to open-hearted band-like conversation, much less, that they should become hypocrites. But they were all desirous to belong to one of the bands; and the names of some of the new people having been forgot to be wrote, they were troubled about it, thinking they were not esteemed worthy to enjoy an intimate acquaintance with the believers. It was found that the number of those who could be admitted into bands, amounted to about three hundred persons, besides the very young people, who could not yet give much account of their inward state. The number of those who kept the bands, was upwards of thirty, and five or six bands were held daily one after the other, in the meeting-hall, because the Greenlanders have no apartments in their houses where a company can be alone together.

## § 6.

Besides this, attention was paid, and pains taken to bring and preserve the Greenlanders in such an external order, as might be most conducive to their bodily welfare, (which is frequently very nearly connected with the spiritual) and tend most effectually to the rendering them a sober moral people, well-pleasing to God and man. In this view, some Statutes relative to external carriage and dwelling

dwelling together were compiled, with the advice and assistance of the most judicious and reputable fathers of families, which should always be read and recommended to their attention, at moving into winter-quarters, particularly for the sake of any new inhabitants. Whoever acted contrary thereto, was gently admonished, or more seriously spoken to, according to the nature of the case; and the Greenlanders easily comprehended that such rules and statutes were not the invention of an idle or capricious head, but tended to the maintaining of the common peace, and the cutting off what might give opportunity for the commission of sin. Once a party of young Greenlanders had a mind to try their strength together, according to the Greenland custom, where, by way of pastime, like the old boxers, they strike each other's shoulders with their fists till the one submits and acknowledges the other to be his master. It was seriously represented to them, that those who were the first believers out of their nation, had of their own accord testified against such kind of diversions, and thus all such customs had been abolished. And although they might think there was nothing in itself wicked in this kind of amusement, yet such things might easily give rise to all sorts of levity and sinful consequences\*. This they understood very well, and promised not to do it any more.

## § 7.

But at the pleasing survey of these needful regulations there was some room to say, "This ought ye to have done, and not leave the other undone." The monthly congregation or prayer-day was discontinued. On these days not only edifying letters and accounts were wont to be read concerning the spreading of the kingdom of God among other heathen nations, exhortations held to the people with peculiar emotion, and concluded with a prayer, but likewise a love-feast was kept sometimes, and moreover these days were generally solemnized with a great baptism or reception. These very solemnities were probably the cause of dropping the whole, that baptism should no more be postponed till the congregation-days,

\* A certain eminent divine, by occasion of the controversy *de adiaphoribus* or about things indifferent, calls them, things which border upon sin.

(which



(which could not always be held during the summer season) but that rather such of the catechumens as were deemed fit, should be baptized without delay, lest by long waiting they might become remiss in their desire and ardour; and that also they might neither lay stress upon the circumstantial solemnity of the congregation-day to the detriment of the principal matter, nor be interrupted in their devotion by too large an assembly and a multiplicity of other edifying subjects. However, it was afterwards evident, that no advantage, but a real loss was the consequence. Nothing indeed was lost of the proofs of that grace, which accompanies the baptism with the blood of Christ; but the Greenlanders lost something of the eagerness they had formerly from month to month after the congregation-days, to which they hastened home when they were out at sea; and the keeping of Sunday itself, to which they were used to come in large multitudes with great earnestness, also sustained that loss thereby, that they did no more come in such numbers and with such eagerness as before from all the different islands; I mean in the summer, for in winter, when they are all at home, every thing went on in its regular and blessed course. They therefore soon made an alteration, and restored to the Greenlanders their congregation-days, as one of their most beautiful and blessed opportunities.

§ 8.

The congregation was increased this year with fifty two persons through baptism, eight of whom were small children, whose parents were either baptized or at least received among the catechumens, and were fully resolved to remain with the faithful, and to train up their children as becomes christians. But that several boys and girls were baptized this year at the same time with their parents, who could no more be reckoned among the innocent children, and yet were not arrived to a mature understanding and to years capable of judging for themselves, although at their preparation there were traces of a good intention and desire; this, I say, could by no means be approved of afterwards by the synod, and was not to be done any more, it being the practice in the Brethren's church, that all who are not baptized soon



after their birth, must wait till they know on whom they believe, what baptism is, the benefits accruing to them from it, and the obligations it lays them under.

Thirty-six Greenlanders attained to the holy communion. On Maundy-Thursd. the intention of foot-washing was explained to them from *John xiii.* and then this act itself was administered to them the first time. The candidates for the communion were not confirmed the day preceding it, as formerly, but four weeks previous to it, after having been present as spectators when it was administered.

### § 9.

Two pair of Greenlanders were joined together in marriage. I find something to observe relative to one of these pairs. The man, whose name was David, proposed marrying a virgin who lived at the colony. The missionary, and the merchant with whom she was in service, were spoken with on this head. Both of whom gave their consent gladly, and when it was proposed to her, though she did not expressly give her Yes to it (which no Greenland woman does) yet she gave for answer: "I will be obedient to my teachers, and will gladly live among you." This person came to Good-hope in a remarkable manner. She had been baptized the year before at Christian's-hope in Disko-Bay by Mr. Block the missionary, and was called Christina. Soon after her baptism, her brothers came and attempted to take her away: But as she was not inclined to go with them, and the missionary took her into protection, the Greenlanders seized him with an intention to murder him. To prevent this, she herself leaped into the boat, and called out to the savages to come and sail away with her. The missionary directly sent letters after them to his step-brother Paul Molzau, merchant at Good-hope, to have them arrested, and the young woman released. He waited for them at Kangek, where they proposed passing by in their way to the south, but could not find her, for they had concealed her under the skins in their boat, and she dared not betray her being there, as they had threatened to kill her in case she moved in the least. But after they were got upwards of 14 leagues farther, she prevailed

ailed upon her brothers to go with her to the continent, and there to let her gather bilberries. Here she stole away and hid herself between the rocks; the savages sought her two days without finding her, though they had put her into great fear by leaping several times over the very cleft of the rock where she was concealed, but at last they failed away; then she went over mountains and vallies for many leagues, till she met with a Greenlander from hence, at sea, who brought her to the colony in safety. She is an extraordinary well behaved and cleanly house-wife, and a reputable and useful helper among her nation.

Besides these two new pair, four couple, who had married while among the savages, and were now become members of the body of Jesus, and participants of the holy communion, received the blessing of the church to their living in christian wedlock in a manner well-pleasing to God. The husbands sat together before the brethren, and the wives before the sisters, and received the blessing kneeling, through imposition of hands, during a prayer over them.

§ 10. *hus sicut*

Lastly six of the baptized had the grace conferred upon them, to be transplanted into a happy eternity; amongst whom was Tobias, a venerable old father, and the first of the list of the communicants. His walk was respectable, and he himself was always joyful. When any one conversed with him, he scarce ever omitted giving honour to the wounds of Jesus as the cause of his happiness.

Farther, the first single sister, whose name was Amelia, departed this life happily; and she was soon followed by another, called Mary Elizabeth, whose exit was so extraordinary joyful, and attended with such tender expressions of love towards all her sisters, that their house reaped from it an abiding blessing, and still retain it in thankful remembrance. "By such instances (it is said on this occasion)" the departure out of this world, which is else so terrible to the Greenlanders, and attended with such lamentable howling, becomes more and more agreeable to our baptized Greenlanders."

Moreover

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Moreover, an unbaptized man departed this life, who came to live there the same winter. A fright was the cause of it. Last year as he was fetching a boy away from the brethren against his will, whom he had adopted for his son, this boy was drowned not far from the land. This brought him upon the thoughts that he had done wrong; he therefore took the resolution to be converted, and came to dwell there with his whole family. He departed into eternity, in expectation that even he should see his Redeemer, in whom he believed.

### THE NINETEENTH YEAR 1751.

OUR Greenland people remained pretty long together in the beginning of this year, in order to enjoy the blessed pasture of the doctrine of Jesus's merits. Grace reigned perceptibly, both in their meetings, and in their conversation with each other. There was indeed cause sometimes for giving admonition, nay serious reproofs; yet every thing was carried on with much less trouble and difficulty, than formerly could have been expected from this savage people. They acted like good children, who by their own mutual example and friendly advice, or concerned mien, can influence unruly scholars more effectually than their schoolmaster can. They were also good oeconomists, and diligent at their work, in which the Lord imparted his blessing richly to them. Therefore one Sunday this winter, when the word of the day was: *Lacked ye any thing?* the brethren had a fine opportunity in their sermon to lead them to the following reflections; how in a place where formerly it was deemed impossible for two families to subsist, now upwards of three hundred persons live together, who, upon the question being put, if they, or even one individual among them, ever lacked any thing? must answer in the negative. Almost every year there have been such famines in the other places, yea where provisions should be most plenty, that many have died; whereas they have always had even to give to him that needeth. God would in this manner entice



us to believe, "that he is our dear Father," (or Provider, as the Greenlanders call a father or husband) "and we his dear children."

In January and February (when there is commonly the greatest scarcity) there came such a flock of willocks \* among the islands, that they could be drove to the shore and caught with the hands. But the issue of this was pretty much the case of the manna in the wilderness. The Greenlanders came home one Saturday evening with such quantities of them, that their bodies and kaiaks were hung with forty or fifty a piece. This enticed so many of them to sail again to the islands on Sunday morning early, that the meetings could not be held in a proper manner. But now they brought home nothing but fatigued limbs: and it being represented to them, that they had got such an abundance yesterday that so they might keep Sunday in rest, they were put to shame, and it served as a *Nota-bene* to them afterwards.

## § 2.

They remained mostly together till they went to the herring-fishery in May; so that all the meetings could be held in proper order, nor was there any occasion to suspend one communion. But once several persons, who were become luke-warm, were not allowed to be partakers. When they were taken aside after the preparatory homily had been held to the Greenlanders, and it was intimated to them, that as members of the body of Jesus, they indeed had a right to this feast, but that for this time they were not permitted to partake of it, (the cause of which, upon mature consideration, they themselves would find :) they were exceedingly troubled, and the tears came into their eyes. But when they heard they should have leave to be spectators when the communion was administered, that so they might receive some blessing for their hearts; they were comforted in some measure, came afterwards and disclosed their faults, and were thankful for this wholesome chastisement, which proved much more blessed to them than they in the beginning could have conceived.

\* See B. II. § 5.



At the sacrament on Good-Friday, the congregation of communicants consisted just of a hundred persons. A family had once gone out without the knowledge of the teachers, and hearing at their return that they had missed the holy communion, they shed floods of tears, and the wife supposed that she had likewise thereby forfeited her right to go into the other meetings of the communicants. When she was told, that she should have permission to go to them, she said: "Now my heart is somewhat easier than it was before." One of the candidates also failed to be at home at the right time, and his confirmation must be postponed till the next time. He indeed had not been informed that he was to have been confirmed this time, yet the very same day he found an intimation within himself to make all possible haste home, and now was very much troubled, that he was prevailed upon by his relations to stay contrary to his conviction.

An ardent desire was observed among the rest of the baptized, to be brought into the most intimate connexion with Jesus, (as they called the holy communion, without knowing yet wherein it consisted \*) and accordingly, before they separated for the summer, fourteen persons more could be admitted thereto.

### § 3.

In the mean time the ship arrived on the 7th of May. The missionary Beck and his wife returned with it from their visit in the Brethren's congregations. They went with the Irene to Pennsylvania two years ago, visited the congregations there, and in particular the Indian congregation, and from thence went to Germany by way of England and Holland. The ship was scarcely got into the haven, before the ice was driven in such quantities from the sea into the bay, that it was frequently impracticable for a kaiak to move from the land. Six Dutch ships were lost in the north. And one of the

\* It has been observed in a former year, that many of the baptized alledged, as the reason for their desiring to be admitted to the most intimate fellowship, because they observed something particular in the life and conduct of those who were members thereof, and especially after their meeting, they could read in their countenance that they must have enjoyed something unspeakably happy.

two Danish ships bound for Christian's-Hope was beat to pieces, but the people were saved.

The Greenlanders however set out on the herring-fishery, and as no missionary could accompany them this time, the care of the congregation was entrusted to the Greenland helper *Peter*; and two more helpers *Jonathan* and *Nathanael* had commission to keep them meetings for edification every morning and evening. A small company of baptized remained at home, and many strangers were gathered to them from time to time. Some of them came to visit their relations, and were glad to hear the word of God, and promised soon to enter into a closer acquaintance. Others had upgrown children here, some of whom were married, and they came to persuade them to go again to live with them. But when they heard they were baptized, or had been received among those who are more specially instructed; they declared that they would not compel their children by force, nor hinder their becoming believers; but as for themselves, they were not as yet disposed to stay there, or to become otherwise than they were, and than their progenitors had been before them.

There came now and then a couple of kaiaks from Pissikfarbik, the place of the herring-fishery, with reports of the state of the baptized there. They were well in body and soul, excepting that an old man had been drowned, and a boy who having already four small seals in his kajak, wanted to catch the fifth, was overset, and was brought out of the water almost dead. The communication however was soon cut off by the great quantity of floating ice, and their return was not in the most regular manner. Some of them were gone to seek reindeer, by which means they deprived themselves of many blessed opportunities of enjoying something for their hearts, which they afterwards repented of; and *Peter*, to whom the care of them was committed, was so chagrined about a few disorderly people, that he separated from the company. Observing the grief this caused his teachers, he took it so to heart, that he excluded himself from the meetings of the communicants, till after having been encouraged to faithfulness for the future, he was bid to go again to them.

## § 4.

It was necessary to speak with the Greenlanders, after their return, separately and individually, to know the state of their hearts towards our Saviour, and what had occurred during their absence which required to be removed and abolished, that they might be enabled to begin the winter so, as to proceed in a blessed congregation-course without any thing to impede it. As some resentment against each other had taken place in some of them while they were away from us, all sorts of unhappy consequences were apprehended; but it was found that the holy Spirit had continued his faithful work in most of their hearts without interruption, even during their absence and amidst a variety of uncommon occurrences, and that many of them had got a more fundamental knowledge of the bloody atonement, and more feeling in their hearts towards the wounds of Jesus, than was expected. Some of them related how much they had wished to be again with their teachers, being often anxious when they were among the savages. They reflected with deep shame on those times when they likewise were heathen, and walked in darkness. Whatever was not of a happy kind, was removed. Those who had committed a fault, acknowledged it, and desired forgiveness. And wherever an obdurate heart or lukewarm mind was still observed, that person was excluded from some meeting which he used to prize greatly, till he came to a serious recollection; and it was evident that he was concerned to obtain a true sprinkling and healing with the blood of Jesus.

Thus all the congregation and choir-meetings could be begun again in their usual order, and it was perceptible that they were attended with new grace. But the chief thing was still wanting, viz. the holy communion, which on account of various obstacles, particularly that they were so dispersed from May till October, had not been administered in five months. Some came of their own accord, complained of the want of it, and would needs charge their own selves with many things as the reason of its suspension. Though they did not always reach the point, yet it gave the brethren real pleasure to see the spirit of open-heartedness and confidence continually gaining



gaining ground in a nation usually reserved, subtle and not apt to own a fault. October 15, when the holy communion was to be administered, there was abundant reason both to rejoice and be filled with shame on account of their hunger and thirst after the body and blood of Jesus, which was most sensibly perceived at speaking previously with them and at the sacramental enjoyment. The following day a solemn congregation-day was again held, to commemorate the consecration of the chapel, though the congregation-days are usually kept a fortnight after the communion. First, a part of the diary of the Indian congregation at Rio de Berbice in South-America, and some chapters out of St. John's gospel were read; then six catechumens were received into a more special preparation for baptism; next followed a sermon commemorative of the church's consecration, and the baptism of a new-born child, and finally the baptism of five adults, previous to which was a discourse concerning the nature of this sacrament; and then this blessed day was concluded with prayer.

§ 5.

In this year thirty-six persons, twelve of whom were children, were embodied into the congregation by baptism, and much cause for praise was found, both for the means grace had made use of to bring them to listen to the word, and for the powerful operation of the blood of Jesus at their baptism. There was a man amongst them who came to the congregation with his family two years ago, but afterwards he went away again in displeasure, because two of his children were baptized and he was not deemed fit for it; but he had no rest till he returned this summer, and now attained with more effectual blessing, what he before wanted as a prerogative, and might have received to his prejudice.

Our catechist being once out a hunting, heard that a Greenlander, whose wife was just dead, purposed burying his little daughter, half a year old, alive with her, because he had nobody to nurse it. He sent one of our baptized to him directly, and desired the child might be given to him, and the brother returned home joyfully with this booty, got it baptized, and gave it to a Greenland



land sister to be nursed. It was a weakly child, however it lived a year.

A woman, who only two months ago had prevailed on her husband to come and live with the believers, did, out of the free impulse of her heart, make a confession of her faith at her baptism, which was the more agreeable and credible, as it had neither been required of, nor premeditated by her, but was accompanied with many tears both by herself and those who heard it.

### § 6.

A lively work of grace was observed among the catechumens, and when they came to beg for reception, or were spoken with at other times, it was plainly to be felt, nay it was legible in their eyes, that they were concerned about the essential point, forgiveness of sin, and life and happiness in the blood of Jesus. Our Greenland helpers were of great service and blessing to such people, and when they spoke their thoughts of them, the brethren could not but admire their clear insight and accurate feeling, which commonly identically coincided with the thoughts of the teachers; and also their impartial testimony, as they did not speak to obtain the favour of any one, spared no one, and gave no better testimonies, of their nearest friends and relations than they did of strangers.

This winter several women and young people were found fit to be taken from the catechumens as candidates for baptism, and they frequently expressed their desire by their tears: but as the heads of their families were not fully resolved to remain with the believers, a restraint was necessarily laid upon these poor people, till the chiefs had taken a resolution to stay there; it being an established rule, not to suffer any one who has been baptized to go and live again among the savages, nor to baptize any who are dependent on others in uncertain hope. For this reason baptism was also refused to some people who were stirred up at Kangek, but were not able to prevail upon their relations to move to the believers; yet ere long, various strange providences opened a way for many of them to come to the believers, at a time when they least expected it. Thus one man, who twelve years ago

ago had some calls of grace in his heart, which he always slighted, was drowned, and afterwards his widow, who had often in vain repeated her request for baptism, could now move with her children to live among her believing relations without molestation, and obtain what she had so much desired to her great joy. Another unbaptized man, who was bent upon removing with his family, which were not far from the kingdom of God, was so terrified in a dream, that he desisted from his intention.

Six pair were joined together in matrimony, among whom was Johanan, who had been in Europe. On this occasion it is observed, that the important matter of marriage was from time to time brought into an order more regular, decent, and more becoming christians, and that this was attended with fewer difficulties than formerly could have been imagined.

### § 7.

It had now the appearance as if the Beloved purposed visiting his garden more frequently, and gathering such of his pleasant fruits as were ripe and fit for the harvest. This gathering to eternal life, was on the one hand matter of joyous reflexion to the teachers, but in some instances very painful, as in this manner they had to surrender up some of their best fellow-labourers.

In this year eleven Greenlanders departed happily to that eternal abode they panted for, amongst whom were Jonathan and Sophia, two of the most useful helpers.

The first of them came hither with his wife from the south 1743, and was then called Kajo. He was baptized at Christmas the same year, and directly endowed with such a witness-spirit, that wherever he came, he testified of the mercy shewn him, and many souls were gained through his testimony. He was one of the first three that became participants of the sacred body and blood of Jesus in the sacrament, October 28, 1747, which had a most extraordinary happy effect on his heart, soul, and members. A few days ago he was seized with the contagious burning fever and pleurisy, which at present is epidemical in the Sound, from whence he was brought

to us. He said directly that he should go to his eternal home, for which he expressed an ardent desire. He soon lost his hearing and speech, but his lovely countenance shewed what his heart believed and loved. September the 16th, his soul had the favour, "In Jesu's side to fly from hence,—to its eternal residence." At the moment of his departure the last blessing was imparted to him with many tears. He was a very singular man, an humble, sinner-like happy heart, enamoured with the wounds of Jesus, always courteous and chearful, and the person we could most confide in of all our fellow-labourers among his nation. He often refreshed us by his child-like disposition, and every thing that he heard or saw of our Saviour or his people, filled him with joy. We bid him a final adieu, and wept heartily. But the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. About two hundred persons came from other places to his burial, and brought two other sick people with them. They walled him up a pretty tomb, for they all loved and respected him very much, and inward pain was visible in every countenance.

Sophia heard the word of atonement the first time at Kangek, in the year 1742. Our Saviour directly opened her heart, and she was always an attentive hearer. When we went to visit the heathen there, she received us with joy, and frequently lodged us for a fortnight together. But in a short time she was obliged to follow her husband, who as yet was not at all of the same mind with her, 200 leagues northwards, and when he returned he purposed going almost as far southwards. However, her repeated entreaties prevailed upon him to remain in this district, and as she saw no probability of being able to dwell here, the brethren made an exception to the general rule, and ventured in the spring 1744, to baptize her at her place of abode among the heathen at Kangek. She adhered inviolably to her unseen Lord and friend amidst all the temptations of the savages, and finally was so successful through her testimony and exemplary walk, that in autumn the same year she brought her husband and whole family hither. In 1748 she became a partaker at the Lord's table. She loved her nation tenderly, and was a great benefactress to the poor.

Her



Her heart was tenderly affected and penetrated by the merits and wounds of Jesus, nor could she be silent about the grace and happiness she experienced therein, but from time to time delivered her testimony of the grace in the blood of Jesus to upwards of a thousand people, and confirmed it by her unblemished and chearful life and conversation.

Besides these two blessed fellow-labourers, I will just touch upon a few other instances wherein there was something particular: as, a widow, who on the one side lived an unblameable life, but yet on the other was not so situated in her heart, that it could be said of her with certainty, she had attained to a true and abiding connexion with our Saviour.

On the other hand a single sister departed this life, who formerly was much contemned by the Greenlanders on account of her stupidity, but after her baptism was greatly beloved and respected by all those who knew how to estimate the grace of our Saviour.

The old widow Jael likewise entered into her rest, after having lived to see forty of her posterity, which is something rare in Greenland. She herself bore seven children. She had the pleasure of seeing twenty-three grand-children of four of her children, and ten great-grand-children of four grand-children. Of these, two children, seven grand-children, and four great-grand-children are still living, and these thirteen persons are all in the congregation. She lived with her children many years in the neighbourhood, but did not come to us till the year 1748. Notwithstanding her great age she was very lively, and declared her ardent desire to be embodied in the christian church before her departure. And when the grace of baptism was conferred upon her at Christmas 1749, it was as if her life was renewed, and she spent the remainder of her days below quite lively and happy.

Another was a man who was baptized this year, and soon after entered into the married state, in which he lived happily and exemplarily; before his dissolution he cried out several times with his arms extended, "Ah what blessedness it is to have a happy heart! now I shall soon be with my Saviour."



Daniel was another; before his baptism he went by the name of Simek, of whom mention has frequently been made in the first years. In 1739 he lived with Samuel Kajarnak among the brethren, but removed to Kangek, afterwards to the north, and finally returned to remain here in 1743. He was baptized in 1744, afterwards became a partaker of the holy communion, and now closed his quiet and happy walk with our Saviour and his people here on earth, as an instance of the truth of that promise of Jesus: *No man shall pluck them out of my hand.* When he was sick, his wife was so troubled that she often fell into a swoon; when she came again to herself, she called out to him: "Daniel, hast thou our Saviour with his bleeding wounds still before thy eyes? Thou wilt probably soon go to him, and we will follow thee."

#### § 8.

But the first grain that was sown in the earth this year, nay the first and hitherto only European helper in this mission, was Mrs. Drachart, the wife of the Danish missionary. Towards the end of last year she was seized with a violent burning fever, soon after she came to live at New-Herrnhut. The first day of this year she was delirious, but it was of a lovely kind; she incessantly sung verses of her own composing, and that in such a coherent manner, as if she had been one of the most excellent poets. Towards night she was quite still, and in a short time afterward fell gently and happily asleep in the Lord, in the thirty-sixth year of her age. Her corpse was deposited in a walled sepulchre in the burying-ground at New-Herrnhut.

This incident, so unexpected to her husband Mr. Drachart, together with a sickness he casually got last year, was probably the motive that induced him to take his leave of the colony and mission. He had two lovely children, whom he could not bear to see grow up wild among the Greenlanders, but wanted them to be educated in the schools of the Unity, according to the request of their late mother. And as the eldest missionary of the brethren Matthew Stach, was in this year called with his family

family from hence \*, being proposed as missionary to the *Esquimaux*, (for some circumstances in England at that time seemed to open a door for carrying the gospel among them;) the Danish missionary laid hold of this opportunity to travel with his old acquaintance to Herrnhut, and to deliver his children into the schools of the Unity, being for the rest undetermined whether to return again to his mission, or accept a vocation in his native country. But he was so delighted with Herrnhut, that he could not resolve to remove any more from thence, and upon his repeated request obtained leave to stay there, after having made application for, and obtained a very civil dismissal from the honourable missions-college.

His memory is still a good odour both among Europeans and Greenlanders. His sermons, *concerning God; and our Saviour the Lord Jesus Christ, through whose Atonement and all-sufficient satisfaction all poor sinners may attain to life and happiness*, (as the words are in a written testimony sent in concerning him) had such an effect on the servants of the company and sailors, many of whom were come hither as very ignorant and wild people, that he had always a society among them of such, who were sincerely desirous of their salvation, and whose life and conversation tended greatly to facilitate his office among the heathen. He had the happiness to see an abiding fruit among the Greenlanders, for he calculated matters in the beginning so as to have them together in one place, and to care for their bodily sustenance as well as their spiritual welfare. And that his instructions made a lasting impression on great numbers to their salvation, has been conspicuous in many at their departing this life; but such instances I will omit, and only recite the following. A long time after his leaving the colony, a man baptized by him was sick, and one of our brethren was desired to bleed him. The present missionary, who was not yet master of the language, requested that the sick man might be comforted out of the word of God; accordingly the brother asked him how he felt his heart disposed? He answered with parrhesy: "I meditate on

\* His cousin Thomas Stach, and Christian Bernike, who came hither five years ago, the first as school-master to the European children, and the latter to assist in oeconomical affairs, went along with him and took their families also to Europe.

“ our Saviour who died for me, and I kiss the wounds  
 “ in his hands and feet. I call frequently to mind, nor  
 “ can I forget, what I heard when *Pelissingook*\* was  
 “ here, and baptized me.” Upon being asked farther :  
 whether he could depart this life in firm reliance on our  
 Saviour ? he answered : “ O yes, for he hath purchased  
 “ me with his precious blood,” &c. All present were  
 affected at these declarations.

The last twelve years have shewn to every one's joy and edification, that missionaries of two different constitutions, but of the same foundation of faith, need not let their passionate zeal drive them asunder, but if both sides take wisdom for their guide, they may conduct their missions in harmony, gather souls for one common Lord, and preserve them in him, without the one's labour being any detriment to the other. Both parties adopted the Augustan Confession, and acknowledged each other in that respect ; they had one Lord, one faith, one baptism ; they inculcated in both churches the chief and fundamental article of the protestant religion, viz. justification before God by free grace through faith in the all-sufficient merits of our Lord. They honoured each other as fathers, and loved each other as brethren. They assisted each other with counsel and deed, particularly in leading the awakened souls to Jesus, and no jarring of opinions was ever observed among them or their people. Things being thus conducted, what source could there be for schism among the believers, or calumny among the unbelievers ?

The Danish missionary all the while proceeded in preaching, teaching and baptizing, according to the prescribed rules of his church ; and the brethren according to the regulations in their congregation ; which they however looked upon as so far from being necessary in another constitution, or even feasible or beneficial, that they faithfully advised the Danish missionary, not to adopt the least article thereof which was not consistent with the rules of his church ; and that not so much from apprehensions of his being called to an account for so doing, but principally, that nothing might be introduced

\* The little minister. So the Greenlanders call Mr. Drachart, to distinguish him from another missionary who was taller.

among the Greenlanders which sooner or later might cause dissensions among them.

I still remember with what pleasure the late Ordinary of the Brethren read, in the yearly accounts from Greenland, the report of this sameness of principle and unanimity in labour between these two missions, how he extolled it and recommended it as worthy of imitation, and how earnestly he exhorted our brethren to continue in this course. This he also testified publicly. In his annotations on Dr. Weissman's ecclesiastical history he says\*: "The internal harmony between the brethren and the Lutherans there, is one of the greatest beauties in Davis's Straits."

### § 9.

Thus much I thought needful to remark, in order to elucidate the exemplary course observed in prosecuting harmoniously the conversion of the heathen; and will now conclude this third period with the ensuing departure, for the present, of our and the Danish missionary from their respective blooming missions, in which the former had been engaged eighteen and the latter twelve years; which I will insert in the identical words of the diary at the close of the year: "We thank our dear Lord, that he hath called, enlightned and collected this congregation also from among the savages by his Spirit through the gospel, who hath kept them hitherto, through Jesus Christ, in the true and only faith. If there had been no more than two or three, who in truth and reality had gathered themselves together around Jesus, it would still have been a congregation, according to our Saviour's own words, and we should have esteemed this a sufficient reward for our eighteen years toil and trouble, though the wish and scope of our labour is to save many thousand trophies of his cross. But when, at reviewing the church-book, we can reckon upwards of three hundred † souls who have been bound up in the bundle of life, more than forty of whom are already taken to the marriage of the Lamb above, and a hundred are hungry and thirsty

\* See *Natural Reflexions*, p. 184.

† At moving into the winter-houses the number of inhabitants was three hundred and fifty, forty of whom came this summer from among the savages.



“ guests at the Lord’s-table here ; then we cannot refrain  
 “ crying out :

“ Bleeding Reconciler,  
 “ Mankind’s life and healer !  
 “ If times numberless  
 “ We thy feet embraced,  
 “ Wept them wet and kissed  
 “ For th’ electing grace,  
 “ Still we nought thereby had wrought :  
 “ Take this smart’s-reward, and gather  
 “ Thousand hearts yet farther.”

## B O O K VIII.

*The fourth Period of the Brethren’s Mission, from  
 the second Visitation in 1752, to the erecting of  
 the second Mission in 1758.*

### THE TWENTIETH YEAR 1752.

#### § I.

**T**HUS a considerable flock of Greenlanders were gathered to Jesus Christ by the preaching of the gospel, were moulded into a congregation by the Holy Ghost, and brought into such order inwardly and outwardly, that amidst all defects and infirmities, they might in truth be called a living, blooming, fruitful plant of the heavenly Father’s planting ; there were also good hopes that the Lord would further continue his benediction, to the right unction and watering thereof. On this account it was thought proper, at a synod of the brethren at Barby in Saxony, An. 1750, to depute one of the servants of the church on a visitation there, who might confirm their regulations, or if needful, amend them according to the model of the other congregations and missions ; but particularly to examine, whether perhaps some baneful blast had wasted hither too any of the  
 noxious

noxious seeds of those siftings and irregularities, which had broke-in in several congregations for some years past, but were now happily eradicated. This could not be effectually done by written admonitions and refutations, but by the personal interposition of some respectable labourer, who had universally remained faithful, and was invested with spirit and power\*.

Our reverend brother Augustus Gottlieb Spangenberg made a tender of his service for this business. He was lately come to the synod from his post of many years duration in America, and had acquired great experience by carrying on the direction and visitation of the congregations of negroes and Indians there. But when he was making ready for his journey, his wife fell sick, and closed her faithful and blessed service at Herrnhut in the spring 1751. By this, his departure was delayed till it was too late, and therefore soon after he returned to his post in America.

But the bishop *Johannes* or *John de Watteville* being come back in 1750 from a visitation in North-America and the West-Indies, where he had regulated upon a better footing both the Indian and negro-congregations; he, with the consent of his consort the countess Benigna de Zinzendorf and her parents, undertook in this year 1752, the Visitation of our congregation in Greenland, and desired for his companion the missionary Matthew Stach, who was then in the Ordinary's house at Westminster. This brother had hitherto sued in vain to the Hudson's-Bay company for leave to preach the gospel to the American Indians belonging to their factories, and now was eagerly waiting to see what would come out of the commerce which some merchants, belonging to the united brethren in England, intended to set on foot among the Esquimaux in Terra Labrador, with the previous knowledge of the Board of trade and plantations. But as this undertaking was deferred still longer by reason of several intervening difficulties, he accepted with joy an intermediate visit to his old beloved Greenland, and hastned to Barby, where he expected to have found bishop Johannes. But he

\* But here I must premise, that a particular grace and preservation of our Saviour had presided over the Greenlanders, as well as the other heathen congregations, so that little or nothing of this delusive spirit was found among them.

being

being already gone from thence, he ventured to make all speed after him by way of Stettin, and was so fortunate as to cross the Baltic in as many hours as he had been days the preceding autumn, and found the Greenland ship just ready to sail.

§ 2. *Continuation of the Voyage*

They set sail April 28 on board the Brigitta, captain Lars Petersen. In the same ship went Mr. Bruun, his wife and her sister, he being appointed missionary at Goodhope in Mr. Drachart's place. I will beg leave to introduce once a sea-diary, and the whole process of the Visitation, in bishop Johannes's own words, from a relation sent to his father-in-law; it shall be as concise as possible, and I flatter myself it will be agreeable to many. He writes as follows:

“ May 1, a large fleet of ships ran out from Helsingør  
 “ with us; we counted 64. Our vessel out-ran many,  
 “ and sailed by them. We steered along the Swedish  
 “ coast, and on the 2d were near Shagen in Jutland,  
 “ and so we passed out of the Cattegat into the north-  
 “ sea. We saw great shoals of herrings, which heaped  
 “ themselves in the sea like little waves. The 4th we  
 “ saw the coast of Norway, and passed Lindesnes.  
 “ The 6th we lost sight of Norway, and the 9th passed  
 “ Fairhill island near Shetland, and of course entered  
 “ the west sea. At noon we saw the island Fuløe.  
 “ These three last days we had a fine east wind, with  
 “ which we advanced at least 200 leagues. The 14th  
 “ we had a pretty hard storm, and were obliged to lie  
 “ by 24 hours. The text for to-day made a great  
 “ impression upon us, Acts xxvii. 23. *There stood by me*  
 “ *this night the angel of the Lord, whose I am and whom I*  
 “ *serve.* The 18th we passed the place where the  
 “ sunken land of *Buss* lies. There is always a very  
 “ hollow restless sea here, and commonly a fog, therefore  
 “ the seamen dread stormy weather most in this place.  
 “ The 21st being Whit Sunday, we had a hard storm  
 “ from the north-east, which continued all the three  
 “ holidays with only a few hours intermission now and  
 “ then; however, it did not hinder but hasten us.  
 “ According to our reckoning we were not far from  
 “ Staten-

“ Statenhook. The 23d we overtook the two ships  
 “ bound for Disko-Bay, which sailed 8 days before  
 “ us, and we spoke with them. In the night we were  
 “ obliged to lie by again. The 24th we passed Cape  
 “ Farewell, and entered Davis's-Straits.

“ May 25 we saw the first ice, and sailed between some  
 “ pieces. The 27th the favourable wind we had had  
 “ hitherto, turned against us, or was very slack. We  
 “ tacked backward and forward, and had such a fog  
 “ till the 1st of June that we could often scarce see the  
 “ length of the ship before us. When the mist dis-  
 “ persed, we saw a great island of ice near us, and  
 “ were obliged to turn the ship about. The 2d we got  
 “ the most favourable south-wind, but could make  
 “ but little use of it, for the 3d in the morning we were  
 “ so impounded with ice, that we saw no opening nor  
 “ end of it towards east, west nor north; the water  
 “ being open no where but towards the south. The 4th  
 “ we were closed in with ice on all sides, and plyed  
 “ round in it till noon. Among the rest, we came near  
 “ to one mountain of ice that pretty much resembled in  
 “ form and size the island Hween between Seeland and  
 “ Shonen. At length we saw open water again towards  
 “ south-west. The captain made a bold attempt and  
 “ sailed happily through the fields of ice, and then kept  
 “ upon the tack with contrary wind, mist, and snow  
 “ till the 11th, trying all the while to keep clear of the  
 “ ice, which at first lay only on the north-east of us,  
 “ but afterwards also on the W. and S. W. and  
 “ straitened us more and more. At last we perceived  
 “ towards the S. E. an opening between two great fields  
 “ of ice; we sailed into it, and attempted to pass  
 “ through. From 4 in the afternoon till 10 at night  
 “ we sailed between these great icy islands, and many  
 “ thousand smaller pieces, and by the aid of the holy  
 “ angels we worked our way at last through a very  
 “ narrow passage into more room; yet we sailed the  
 “ whole night and till the next afternoon between smaller  
 “ fields or flakes. It is certainly a very kind providence  
 “ of God, that there is scarce any night about this time  
 “ in these straits.

“ June



“ June 12, in the morning we saw the first land, and  
 “ about nine o'clock we could see the tops of the moun-  
 “ tains clad in snow, but we were still above twenty-four  
 “ leagues off. About ten o'clock a curious phenome-  
 “ non presented itself in the heavens, viz. three parhelions  
 “ or mock-suns, and at the same time six circles be-  
 “ tween, near, and around them. None of the navi-  
 “ gators had seen any thing like it before. We had a  
 “ gentle west-wind, and afterwards a brisk south-wind.  
 “ As we were now got too far north, we were obliged  
 “ to tack about on the 13th in the morning. About  
 “ eight o'clock we made for the land again. The cur-  
 “ rent befriended us, so that we reached the outermost  
 “ islands by ten o'clock. There the first savage came to  
 “ us, and then two Greenland brethren, but the wind  
 “ was so strong that they could not get on board. It  
 “ appeared very curious to me, when I saw the Green-  
 “ landers swimming about the sea in their kajaks, like  
 “ ducks, in the midst of such high waves and hard  
 “ winds, and withal so swift, that they always kept be-  
 “ fore the ship, though they were often half under  
 “ water. Then we sailed between Kangek and the  
 “ Kookoernen, through the north-passage into Ball's-  
 “ River. The increasing wind, which at last grew to a  
 “ little storm, obliged us to take in one sail after the  
 “ other, and yet the ship, with one half-sail spread,  
 “ flew by one island after another like an arrow. When  
 “ I got the first sight of our dear New-Herrnhut, my  
 “ heart grew exceeding soft and the tears gushed into my  
 “ eyes. I had a particular impresson of our to-day's  
 “ texts; the watch-word was : *Upon Mount Zion shall be*  
 “ *deliverance, and there shall be holiness,* (in the German, a  
 “ *sanctuary.*) Obad. ver. 17. “ This also is one of the  
 “ mounts of the Lord.” And the word of our Saviour  
 “ was Matt. xxiii. *As a hen gathereth her chickens under her*  
 “ *wings.* This was just according to our wish at our ar-  
 “ rival among these bare and barren mountains. The  
 “ first scripture-passage which had occurred to the bre-  
 “ thren there on new-year's day, (not having yet receiv-  
 “ ed the proper annual book) was Isa. lvi. 8. *The Lord*  
 “ *God which gathereth the out-casts of Israel, saith : Yet will*  
 “ *I ga-*

" *I gather others to him, besides those that are gathered unto him*\*. About one o'clock in the afternoon we came into the haven with a hard wind and rain. Scarce had we dropped anchor, before our brother Beck came on board, the rest not being at home. I was just going up the steps, not knowing that any of the brethren were come, as he came down, and thus he ran into my arms, and I embraced him before he knew who I was, but when he looked at me, he was quite transported with joy, and began to weep like a child. This sudden commotion of joy had such an effect upon him, that he lost his ague directly, from a fit of which he was then just risen. In the mean time the ship was moored with a cable to great iron-rings driven into the rock, and the storm rose to such a degree that we were obliged to be drawn ashore in a boat with a rope. Thus we set foot on Greenland-ground in the name of Jesus, and walked a mile to New-Herrnhut."

## § 3.

Now before I relate his labour among the Greenlanders, it will be necessary to give some account of the state of things this winter. It was one of the most dreadful winters that ever was known. The cold was perfectly horrible, and held from February till towards Easter with little intermission, so that the inlets were frozen over and blocked up with ice to such a degree, that oftentimes not a kajak could stir in the water; and not only so, but the weather was so unsettled and attended with such frequent storms, snow and rain, that the Greenlanders could seldom go abroad, and when they did, were not sure of their lives one day, and came home with their hands and faces frozen, but seldom with one single bird. Yet amidst all this danger, only one young Greenlander was carried away by the impetuosity of the waves in a monstrous tempest, and found again three months after in his kajak half devoured by the ravens and foxes. Jan. 8.

\* The brethren did not receive the annual book for this year till this ship arrived. When they opened it amidst the joy at Johannes's arrival, they cast their eye upon those words: *Blessed be God, who hath sent his angel, and delivered his servants*, Dan. iii. 28. "Those who for his sake their life did venture, in the holy war."

there was another such hurricane accompanied with lightening, and the brethren's dwelling-house and chapel was very near being thrown down; it tottered and cracked like a ship in a tempest. A few days before, the waves had shattered their new and largest boat in such a violent storm as none of them had ever seen, although it was drawn upon land and tied to a post; they and the Greenlanders ventured so far in to save it, that the waves went over their heads, and afterwards they had some weeks work in a still greater cold to repair it.

And yet this was not their greatest distress. A most shocking cold followed, which brought the poor Greenlanders into a great dearth and danger of perishing by hunger and cold, and in other places many savages actually died. Our brethren constantly let one company of Greenlanders after another come by turns into their rooms to warm themselves thoroughly, though they would have liked better to have had train to give them also for burning. However they distributed dried capelins among the poor families, and when they were spent, they gave them their stock of pease. They also exhorted the wealthy Greenlanders not to shut up their hearts against their poor distressed brethren and sisters, but to impart what they had to them as long as they had any thing left, without taking thought for the morrow. This incitement had such a good effect, at least among the communicants, that it needed no repetition. Now and then the men brought home a couple of birds, and towards Easter a seal, and the women and children caught, though rarely, a couple of little fishes under the ice; and by these means they kept themselves from starving till the beginning of March, when there was so much opening in the water that some of them could make their way to the islands. But most of them came back soon, because there was less to be done there than here because of the bad weather; but the return of the rest was cut off, partly by the cold that broke in again, and by the ice, which stretched itself within and without the land as far as the eye could see, and partly by a storm, which shattered most of their boats to pieces. However at last they were fetched back.



In such rigorous circumstances the usual meetings could seldom be kept in their order, for either the furious weather imprisoned them all in their houses, or the fair weather (which was a great rarity) enticed them all to sea. But few as the opportunities for mutual edification were, yet no diminution was perceived in the progress of the inner man in that grace which exerted itself powerfully every where and in all circumstances. It was just as our Saviour said, Mark iv. 26, &c. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how," because it fell on good ground, where the word was heard, understood, cherished in a good heart, and mixed with faith.

## § 4.

In the mean time, forbidding as the weather was, their visits to the heathen were not quite omitted. In January they visited at Kangek. There were always some that heard the word with attention, and gave their assent to it, though but few had such hearts and ears as our Lord requires for the reception of his doctrine. It was observed, that when the brethren used this expression: "He hath redeemed us," they commonly took it, as if Christ died only for us Europeans; therefore they were obliged carefully to substitute *for you*; but (as the Lutheran catechism says) this also requires believing hearts. An old grey-headed man bemoaned himself, that he was past learning such things; but he was told, that he need not systematically learn, but only believe them; for his going to our Saviour as a lost man, just as he felt himself, and his asking him for absolution from sin and the fulness of grace, did not require a retentive memory, nor that he should torture his brains with intense reflection, no, nothing was requisite but the cries of unaffected distress, and an upright mind to be set free.

One brother writes thus: "On Sunday I had first a hearty conversation with our Greenlanders, afterwards some of the savages came to the preaching, which treated of the happiness a person can enjoy here below, if he believes in our Saviour and loves him  
" above



“ above all things. Then I asked some men who had  
 “ been long convinced and stirred up, what it was that  
 “ hindered them from surrendering themselves up to our  
 “ Saviour, who had spent so much upon them? For  
 “ a good while they evaded coming to the point, but at  
 “ last they made a confession to this effect, that they,  
 “ like other men, let themselves be fooled and infatuated  
 “ with pleasure, pride and avarice, or deterred by the fear  
 “ of shame, or the cares of a livelihood, so that the word  
 “ shared the fate of the seed that was choaked among  
 “ thorns. I told them, that if they would but love our  
 “ Saviour above all things, who had purchased them  
 “ at so dear a rate, the efficacy of his blood would soon  
 “ evidence itself so effectually on their hearts, that they  
 “ would be able joyfully to bid adieu to lust, pride and  
 “ covetousness, because therefore our Lord was cruci-  
 “ fied.

“ The 24th of Jan. we visited in five houses further  
 “ north. In one house my heart was quite warm and  
 “ my mouth quite open, because some desirous souls  
 “ were there. But in another house they were perfectly  
 “ insensible, and though they understood what I said,  
 “ yet they made as if they had no ears; they were poor  
 “ deplorable creatures outwardly and inwardly.

“ The 25th, we visited in six other houses, and had  
 “ an opportunity to pourtray before the heathen their  
 “ Creator and Redeemer in his cross's attitude. Most  
 “ of them that came hither last year from Statenhook,  
 “ were more desirous of bread and needles, than of the  
 “ word of our Saviour. I told one of them, that I  
 “ wished he had a hunger for the imperishable food;  
 “ he entered into a dialogue with me about it, and it  
 “ was very near turning out with him as it did with  
 “ the Samaritan woman at the well. Some old Kan-  
 “ germers, who have made too light of the thing they  
 “ call *believing*, desired to hear something of God. I  
 “ told them, they knew already, that God had made all  
 “ things, but now I would tell them something more,  
 “ viz. that the Saviour of all men had shed his blood  
 “ for them also, and if they did not experience this in  
 “ their hearts to cleanse them from sin, all their feigned  
 “ believing would be of no service to them. Some  
 wondered

"wondered, others said in their old cold-hearted way: we believe sufficiently." We spent the night with Anna's brother; he is now the only one of the late Samuel's relations that does not live with us; and it is probable he will not be able to rest much longer among the wild natives, for every creature almost in that house is convinced, and even when they would fall asleep, they are continually roused again by the frequent excitations of our Greenlanders, who always call upon them when they go by. As it threatened to be bad weather again, we hastened home the 26th, and had the pleasure of bringing with us a couple of souls more, who had a desire of living with us, and learning to know our Saviour."

At another visit made in April, chiefly for the sake of the baptized, who sojourned at Kangek to procure food, they found but few savages left, most of them being driven by hunger further south; but they found still fewer whose hearts and ears were unclosed. An unbaptized woman, who had lived once before with the brethren, got leave to move to her teachers at the removal of her friends to the south, and some of those were touched too. Before they went, the brethren bought their old house of them, to supply their want of firing with its wood-work.

At a third visit in Kookœrnen, they spied the ship, but durst not venture from the islands because the wind was too strong, neither did they get home till the day after Johannes's arrival\*. Now we shall follow the thread of the diary.

## § 5.

Bishop Johannes continues: "The first thing was, to hear from our brethren the state of things among the Greenlanders since the last ship sailed. Then I and Matthew Stach visited all our Greenlanders in

\* They dispatched Nathanael the Greenlander in his kajak to the ship, to see who was come in her. His report was, that he saw Matheferfoak (i. e. the tall Matthew, by way of distinction from another of the same name) and somebody else with him, who looked very loving. As they were going home, Nathanael met them again, and shouted to them with joy: *Johannes Afsersok tikerarpassé*, "Johannes the loving, is come to see you." Since that time the Greenlanders have distinguished him by this epithet from others of the same name.

“ their tents, and they visited me very much in my  
 “ room to-day and the following days, and knew not  
 “ how to express sufficiently their joy at our arrival.

“ In the evening I kept the usual meeting. I spoke  
 “ in German, and one of the brethren translated one sentence after the other into Greenlandish, and we continued this method the whole time of my abode here.  
 “ The number of the Greenlanders present was about  
 “ 150, the rest were either not returned from the capelin fishery, or were abroad in the Sound and islands at their usual summer-places. I cannot express how  
 “ my heart felt, at the sight of a congregation of Jesus gathered out of this nation; and many a tear was pressed out by my tenderness towards them. At the  
 “ same time I saw, that no one can form a complete idea of the Greenlanders by seeing a few of them out of  
 “ their own land, where they are not at all in their right element. They seem to resemble very much the  
 “ North-American Indians, they are of the same colour, and cannot well have come to Greenland from any  
 “ other quarter but the coasts of North-America. Their nature, genius, and manner of life differs indeed a  
 “ good deal from the Iroquois in Canada, and they have probably a nearer similarity with the Hudson's-Bay  
 “ Indians. Our Greenlanders are a mixture of phlegmatic and sanguine, but the Iroquois are a composition of melancholy and choler. The latter are also  
 “ more grave, and not so childish and trifling as most of the Greenlanders; though it is certain there are  
 “ some truly solid, manly, steady people among them.

“ In the evening we Germans stayed a good while together, and then I read through the diary of this year, to make myself rightly acquainted with the course of the Greenland congregation.

“ June 14, I kept the morning-meeting on the words: *I am come to send fire on the earth, &c.* Afterwards I took  
 “ a view of the country round New-Herrnhut. No one  
 “ would expect to find such a pleasant place in such an unpleasant land. The country consists entirely of bald  
 “ rocks, thinly interspersed with spots and veins of earth,  
 “ or rather sand. But our house, area, garden, &c.

“ look



“ look very regular and decent, and all the adjacent land  
 “ round about the place, where once not a blade of grass  
 “ grew in the sand, is now enrobed with the most  
 “ beautiful foliage, so that New-Herrnhut may be  
 “ called a garden of the Lord in a most frightful wil-  
 “ derness\*.

“ While we were thus taking a survey of the coun-  
 “ try, our brethren Boehnisch, Soerensen and Ballenhorst  
 “ came sailing home from the Kookoernen. But believe  
 “ me, you will scarce be able to imagine what joy we  
 “ felt, and what tears we dropped, at the sight of each  
 “ other. Many Greenlanders came home too, and I  
 “ kept them another discourse on the yesterday’s word.  
 “ After all we had a serious conversation about the  
 “ course of this congregation, which was the basis of all  
 “ our ensuing conferences, and had a blessed and durable  
 “ effect.

“ The 15th of June, we had rain all day. I begun  
 “ to employ my spare hours, as I had done at St.  
 “ Thomas’s, in bringing the church-register into order,  
 “ out of the catalogues of those who were baptized, be-  
 “ come communicants, married, and departed this life;  
 “ and I added a short sketch of the course of life and  
 “ character of every one that was fallen asleep. It was  
 “ a pleasant work to me. At the same time I read  
 “ through all the diaries from the beginning, in order  
 “ to obtain a connected view of what has been done  
 “ in this mission. Mean while I was seldom half an  
 “ hour without being visited by the Greenlanders, who  
 “ often truly refreshed me by their friendly mien and  
 “ manner, though I could not understand their words.  
 “ I kept the meeting of the Greenlanders as I mentioned  
 “ before, and we had a conference which lasted till one  
 “ o’clock at night.

“ The 16th, I went on board the ship; after that, I  
 “ visited the Missionary and the factor with much plea-  
 “ sure, and saw the regulations at the colony, and the  
 “ Greenlanders there. In the afternoon we spied a ship  
 “ near the islands, and soon after a Greenlander brought  
 “ a letter to the brethren from captain Jacob Benzen,  
 “ requesting them to come to his assistance. They went

\* I reserve the more ample description of this place for the last book.



“ out to him directly with their boat and some women’s-  
 “ boats and kajaks, and the 17th they towed the ship  
 “ into the harbour. They were all wet with rain.  
 “ The ship sailed a fortnight before us from Copen-  
 “ hagen, and should have gone to Frederic’s-hope the  
 “ south-colony, but she lost her boat and sustained other  
 “ damage in two storms, the first at the sunken land  
 “ of Buß, and the last on Whitsunday near Statens-  
 “ hook, which last storm we had a taste of too. Their  
 “ kitchen and pump, nay every thing upon deck, was  
 “ washed away by the waves, so that they did not pre-  
 “ serve so much as a bucket to draw water. At last  
 “ they were obliged to run in here to procure assistance:  
 “ Some of our Greenlanders brought the ship to an  
 “ anchoring-place near Kangek, for which and other  
 “ services the captain shewed his gratitude very gene-  
 “ rously.

“ June 18, the Sunday-meetings were in the order  
 “ they always used to be. In the forenoon I kept the  
 “ choir-meetings, and could express my heart and mind  
 “ to every choir plainly and fully. In the afternoon the  
 “ sermon was on Isa. liii. *Surely he hath borne our griefs,*  
 “ &c. Some of the ship’s crew were also among the  
 “ hearers. In the evening was the Liturgy of all the  
 “ baptized Greenlanders, in which the litany was pray-  
 “ ed. A peculiar grace rests upon this meeting, and it  
 “ has something divine which very particularly dis-  
 “ tinguishes it. It is a respectable sight to see the  
 “ Greenland congregation in their devotion and suppli-  
 “ cation, and this opportunity is so important to them,  
 “ that it is principally for the sake of it that they come  
 “ on Sundays from places of six or ten leagues distance,  
 “ and must often set off again in the night. At the con-  
 “ clusion, I prayed with them on our knees with many  
 “ tears. When the words that close the Litany, viz.  
 “ O’er all, blest Lord,” &c. are sung choir-wise, it  
 “ sounds very beautiful and grand in Greenlandish, and  
 “ the Greenlanders, especially the sisters, sing better  
 “ than one would imagine. After the liturgy, notice was  
 “ given that the communicants would do well to be at  
 “ home in good time this week, because they would all  
 “ be

“ he spoken with before the approaching communion.

“ Oh how pleased did they look at hearing this !

“ The 20th, three brethren went to Kangek to fetch wood, which they had bought there. The rest of us visited some strange Greenlanders, and spoke largely with them of our Saviour. They had pitched their tents about a thousand paces from our house, which pleased me, because by this means they give us less disturbance than might be expected from such wild people. My heart felt just as it did at the visit of the Indians in Neskopeko on the Susquehannah.

“ The 21st, many Greenlanders came home. I made a beginning of speaking with them. My heart was quite alive in it. With respect to their connexion with our Saviour, they expressed themselves with a true feeling of their hearts; and in the point of the Lord's-supper, with more plainness and reality than I expected.

“ The 22d, I saw how the boys exercise in their kajaks, how they overset in various ways, rise again of themselves, go under the water and up again in the midst of their rowing, and perform other evolutions that are really surprizing. Our brethren train up all their young people from their youth to manage their kajak, and to learn those exercises as completely as possible; for those who do not learn them in their youth, never acquire them afterwards, or at least with great difficulty. Another thing that no less pleased me was, that they wean their people more and more from the rein-deer hunt, and encourage them in seal-catching, which has good consequences many ways. Our Matthew and Johanan, who were in Europe, are good earners, are both now married, adapt themselves very well again to the Greenland way of living, and are inwardly in a happy track. It is agreeably to be seen on many occasions, that they have visited other congregations, and have profited by it.

“ To-day nine women's-boats of our Greenlanders came home; in some boats there were ten or twelve people. It was quite delightful to see how they came rowing along, and rejoicing to be with their teachers again. In the meeting of the communicants, one

“ who had been excluded for some time, was absolved  
 “ and re-admitted, at which he shed many tears.

“ The 23d, twenty brethren and sisters who were  
 “ newly proposed as candidates for the Lord’s-supper,  
 “ were spoken with apart, and then I kept them all  
 “ together a discourse on the unspeakable favour our  
 “ Saviour had intended for them in the sacrament of his  
 “ body and blood. Their eyes could not long with-  
 “ hold from tears. We also spoke with those that  
 “ were proposed as candidates for baptism and re-  
 “ ception.

“ The 24th, being the feast of *John the Baptist*, was a  
 “ happy day for New-Herrnhut, on which the Lamb of  
 “ God walked very graciously and gloriously in his con-  
 “ gregation. After the usual morning-devotion, was  
 “ the first meeting for the Greenlanders at half hour  
 “ after nine; there were above three hundred present.  
 “ After an extensive baptismal discourse, the candidates  
 “ answered the questions asked them with a melted be-  
 “ lieving heart. Then I and Matthew Stach laid our  
 “ hands on three men, and claimed their souls from all  
 “ demand of Satan and the powers of darkness for our  
 “ Saviour, to be the eternal reward of his travail. Then  
 “ I performed the baptismal rite in the name of the holy  
 “ Trinity; and they and all present felt how powerfully  
 “ the three that bear witness on earth, the Spirit, the  
 “ water, and the blood, evinced themselves in this mo-  
 “ ment. The rest of the labourers imparted also their  
 “ blessing to them by imposition of hands and the kiss  
 “ of peace. Directly after, a Greenland woman was  
 “ baptized in the same order. Their names are, *Ignatius*,  
 “ *John*, *Solomon*, and *Elizabeth*.

“ I will on this occasion insert the Greenland bap-  
 “ tismal formulary: *Koiaukit Atatab Niarnablo Anner-*  
 “ *nerublo Ajunginnerum Akkanut, Jesub Tokkounut. i. e.*  
 “ I baptize thee in the name of the Father, and of the  
 “ Son, and of the Holy Ghost, into Jesus’s death.

“ Before and after dinner I visited in all the tents,  
 “ which were this time near forty in number; then a  
 “ few were spoken with, who arrived since yesterday  
 “ evening. In the afternoon I preached, and brother  
 “ John Beck translated sentence by sentence. I told  
 “ them



“ them the history of John the Baptist, especially how he  
 “ pointed to the Lamb of God who taketh away the sin  
 “ of the world. At the conclusion three catechumens  
 “ were received among the candidates with the kiss of  
 “ peace, and recommended in prayer to be effectually  
 “ prepared for holy baptism by the Spirit of God.

“ Soon after the whole congregation assembled to the  
 “ Agape; we had brought the bread for it from Copen-  
 “ hagen. A good deal was spoke of our voyage, of the  
 “ congregations in Europe, and of those among the hea-  
 “ then in South and North-America, &c.

“ Afterwards I held the communicants a doctrinal dis-  
 “ course at large on the subject of the holy com-  
 “ munion.

“ About seven o'clock was the usual evening-meet-  
 “ ing, which treated of John's leaping for joy in his  
 “ mother's womb at the babe Jesus, and the application  
 “ was made to the children, and to all our hearts in  
 “ general.

“ Afterwards we kept the Supper of the Lord, and at  
 “ the conclusion eight brethren and twelve sisters were  
 “ confirmed for the next enjoyment of it. But it is not  
 “ in my power to describe how I felt at this first Lord's-  
 “ supper with the Greenland congregation.

“ The 25th, the meetings were as customary on Sun-  
 “ days. Only instead of the children's meeting we kept  
 “ a blessed love-feast with all our baptized children,  
 “ whose numbers were forty-four boys and thirty-four  
 “ girls. We catechised them, and they answered tole-  
 “ rably well. I told them something of the children the  
 “ other side of the ocean, and got them all to tell me  
 “ their names. Directly after, the mothers came bring-  
 “ ing their sucklings in their arms, and they also got  
 “ their share of the yesterday's love-feast. There were  
 “ twenty-six of them. I began a meeting purely for  
 “ them, which will be continued from this day forward.  
 “ Some verses will be sung for the children, and a word  
 “ of exhortation given to the mothers. I kissed and  
 “ blessed those little infants, and they were as still and  
 “ pretty as little angels\*. I then preached on the

\* It is something very agreeable to see such a company of little Green-  
 land children, and there have been many lovely examples, how out of the  
 mouths of babes and sucklings our Lord has prepared himself praise.



“ words: *One of the soldiers with a spear pierced his side,*  
 “ *and forthwith came thereout blood and water.* The whole  
 “ chapel was so full of Greenlanders, that there was no  
 “ room left.

“ In the liturgy of the baptized, the Litany of the Life,  
 “ sufferings and Death of Jesus was sung, and then the  
 “ congregation prayed on their knees. Afterwards we  
 “ took a tender leave of most of them for a few days,  
 “ because they must now go away again for their food.  
 “ Our brethren looked upon it as something uncom-  
 “ mon, to have all our people together in such days as  
 “ these, and not one of the communicants stayed away;  
 “ which is rare in summer, for that is the season when  
 “ they must lay in for the whole year, and the summer  
 “ is very fleeting here. But in winter they are more  
 “ at home, and the sisters always.

“ To-day we have naturalized the words *Communion*  
 “ and *Communicant* in the Greenland language, because  
 “ the name it has had hitherto was improper, and has  
 “ occasioned many misconstructions among those who  
 “ have not yet been admitted to the Lord’s supper.  
 “ The above-mentioned two words suit very well with  
 “ the declensions of the language.

“ The 26th, besides the current incumbences, we  
 “ spoke with some more Southlanders, several boats full  
 “ of them being come into these parts. We did the  
 “ same the 27th with an old man, who has a party-  
 “ coloured skin, viz. brown and white stripes all over his  
 “ body. We also spoke with a Greenlander from the east-  
 “ side, who told us a great deal of that country. He  
 “ spoke a dialect very different from that of this district,  
 “ and could not rightly understand our brethren. There-  
 “ fore they were obliged to take to their assistance two  
 “ Greenlanders who came from the south, and they spoke  
 “ to him about our Saviour. In the afternoon I took a  
 “ walk eastwards over some cliffs and valleys to Partridge-  
 “ Hill, where our brethren get many partridges in  
 “ winter for their table, though they cost them a good  
 “ deal of trouble and danger.

“ The 28th they began to cut turf; this, and searching  
 “ for wood, are two of their most difficult summer-  
 “ employments. In the first years they had turf not far  
 “ from

“ from their house, but now they are forced to go  
 “ two leagues and more for it. I went with them. We  
 “ also gathered some wood, and came home again in the  
 “ evening.

“ The 29th after the morning-meeting, we spoke with  
 “ some strange Greenlanders. Great numbers of them  
 “ have come here of late. We conversed with them  
 “ ourselves first for an hour; then Andrew, one of our  
 “ Greenlanders, kept them such a solid evangelical  
 “ discourse, that my heart and eyes overflowed, for I  
 “ got our brethren to translate it to me unobserved from  
 “ word to word. He spoke of our Creator's becoming  
 “ man, his suffering and dying, and his love to them,  
 “ with such feeling of heart and connection of matter,  
 “ and so well accommodated to the conception of the  
 “ ignorant Greenlanders, as I could by no means expect,  
 “ nay I wish many a one in Europe the same gift when  
 “ they speak with the ignorant.

“ The widow Louisa, who had long been afflicted  
 “ with a leprosy, went happily out of the world, and  
 “ her remains were buried to-day. The whole congrega-  
 “ tion came together in the meeting-hall. I kept the  
 “ funeral-discourse on the desire of believers to depart  
 “ and to be with Christ; then the corpse was carried  
 “ out by four brethren. The Greenlanders made a  
 “ pretty orderly procession, followed in pairs, and formed  
 “ a circle round the burying-ground.

“ The late widow Louisa had the leprosy upon her  
 “ before her baptism, and more Greenlanders are infested  
 “ with it. She was baptized last year, and was afterwards  
 “ restored so far that she could go to the meetings,  
 “ which was a great joy to her. Amidst her sharp and  
 “ long continuing pains, she comforted herself with the  
 “ pain our Saviour had endured for her, and she looked  
 “ out for her call hence with a joyful heart and an  
 “ ardent longing.

“ The 30th they went in our boat, accompanied with  
 “ eleven Greenland boats, to bring home the turf.  
 “ They also sought for wood and birds eggs; eggs are  
 “ a good part of our brethren's sustenance at this  
 “ season.

“ July

“ July 1, they went again with nine women’s-boats  
 “ to fetch turf. Some days ago Enoch and Abraham  
 “ were sent exprefs by the merchant to Frederic’s-hope,  
 “ to acquaint that colony of the arrival of their ſhip  
 “ here; and to-day they came ſafe back in their kaiacks.  
 “ Yeſterday and to-day ten more boats of ſouthlanders  
 “ came here in their way to the north. It is really a  
 “ matter of importance, that they commonly halt and  
 “ reſt here awhile, and thus give us an opportunity of  
 “ preaching the goſpel to them.

“ Sunday July 2, being the Viſitation of Mary, the  
 “ ſermon was on the words: *Looking unto Jeſus*. Many  
 “ ſtrange ſouthlanders were among the auditory. In a  
 “ diſcourſe to the communicants on the words: *As oft as*  
 “ *ye eat this bread and drink this cup, ye do ſhew the Lord’s*  
 “ *death*; an edifying carriage towards the poor ſouth-  
 “ landers was ſpoken of, as a great many are now here  
 “ on a viſit.

“ The 3d, the brethren brought away the laſt of their  
 “ proviſion from the ſhip. The unloading and landing  
 “ from the ſhip on the rocks, where the ſteam com-  
 “ monly ſwells very much, is a dangerous work. They  
 “ alſo began to cut their turf ſmall, and dry it upon  
 “ the rocks; they have upwards of twenty boats full.

“ The 4th, as I had a great deſire to ſee as much of  
 “ the way of living, and nature of Greenland, as I could  
 “ in the neighbourhood; and as almoſt all our Green-  
 “ landers were out in purſuit of their livelihood; I went  
 “ with ſome of our brethren to Kobe-Inlet. We took  
 “ a view of the Salmon-Brook there, and aſcended  
 “ between the mountains till we had a proſpect of  
 “ Amaralik-Bay. We ſlept the night in a Greenland  
 “ tent. Theſe tents are beyond compariſon more con-  
 “ venient and better regulated, than thoſe made uſe of  
 “ in the woods of Penſylvania.

“ The 5th, we turned to the left over the mountains,  
 “ till we could ſee the arm of Ball’s-River that goes to  
 “ Piſſikſarbiſk. We ſaw alſo Kook-Inlet, and innume-  
 “ rable ice-plains and mountains covered with ſnow.

“ The 6th, about one o’clock in the morning we row-  
 “ ed back, and came home about nine.

“ The



“ The 7th a daughter of the missionary Boehnish was  
 “ baptized, and called *Agnes*. The grandmother of the  
 “ child, who was midwife to her daughter, brought it  
 “ into the meeting-hall, and the Greenlander Judith  
 “ held it at the baptism. Afterwards we visited the sick,  
 “ and strangers, and found open ears in some tents.  
 “ Their questions and their conversation was very simple,  
 “ and in general they did not seem unfit for the  
 “ kingdom of God. In the evening I kept a discourse  
 “ on the word of the day, *Ezek. xxxvi. 10. I will multiply men upon you, &c.* at which many strangers were  
 “ present. Our conference to-day treated of the monthly  
 “ congregation-day, the Sunday's solemnity as well  
 “ in summer as winter, reception, baptism, the needful  
 “ circumspection in winning unbelievers, &c.

“ The 8th, Boaz brought the corpse of his little  
 “ daughter, who departed at Kookoernen six leagues  
 “ from hence, that it might be buried among the believers.  
 “ I kept the funeral discourse on the happiness of those  
 “ children, who being washed in the blood of Jesus,  
 “ appear in white robes before the throne of the Lamb.  
 “ Many people being gathered together on account of  
 “ the congregation-day to-morrow, we took this opportunity  
 “ to speak with the baptized who do not yet go  
 “ to the Lord's supper.

“ Sunday the 9th, in the morning many boats more  
 “ came home. About nine o'clock I held a discourse on  
 “ the communion betwixt our Saviour's people all over  
 “ the world, and of the design of our congregation-days.  
 “ Then some translated letters of the Indians in North-  
 “ America were read. In the second and third parts of  
 “ the congregation-day, a diary of the Indians at  
 “ Gnadenhutten in Pensylvania was read, (translating it  
 “ off hand) and I interspersed many little anecdotes and  
 “ explanations which were agreeable to the Green-  
 “ landers. Between the second and third parts, the  
 “ single brethren and boys had a short discourse kept  
 “ them, and were divided into classes. Then was the  
 “ sermon on the to-day's text: *Because thou hast kept the*  
 “ *word of my patience* \*, &c. which was attended with a  
 “ particular demonstration of the Spirit and power.

\* The author renders it, *passion or suffering.*

“ After



“ After that, the single sisters and girls were also made  
 “ acquainted with their classes. When the third part  
 “ was over, two boys were baptized. Then the congrega-  
 “ tion assembled to their Sunday’s liturgy, at which,  
 “ it being congregation-day, the following occurred. 1.)  
 “ I held a discourse on the words: *Desire the sincere milk*  
 “ *of the word, &c.* wherein I heartily begged the bap-  
 “ tized that are not communicants as yet, to imbibe  
 “ with a hungry heart the nourishment which the Holy  
 “ Ghost tenders to their inner man under the preaching  
 “ of the gospel, as wholesome milk, till he has prepared  
 “ them to be partakers of the body and blood of Jesus in  
 “ the holy sacrament. It was a needful exhortation,  
 “ because many who were not yet ripe for it, had enter-  
 “ tained premature expectations of the Lord’s supper.  
 “ 2.) Notice was given, that there will be a morning-  
 “ meeting for the baptized every day, but the evening  
 “ liturgy would be kept only for the communicants.  
 “ 3.) In a short discourse I explained the offices of the  
 “ church to the Greenlanders according to their capacity,  
 “ and then our dear brother John Sørensen was ordain-  
 “ ed a deacon of the brethren’s church, and at the same  
 “ time had blessing wished him to his steward’s-charge.  
 “ 4.) We acquainted the congregation that we would  
 “ hereafter make more use than we had done, of such of our  
 “ Greenland brethren as our Saviour has qualified to be  
 “ our helpers in keeping meetings, &c. Lastly, part of  
 “ the litany was prayed, and thus we concluded this  
 “ day of the Lord, a day of extraordinary blessing for  
 “ the Greenlanders.

“ July 10, we prosecuted our usual manual and spiri-  
 “ tual labour, and also had some conversation with some  
 “ strange Greenlanders. And as we received from these  
 “ people the first account of the east-side, or what they  
 “ call the old lost Greenland, I committed its contents  
 “ to paper\*.

“ The 11th, I went with some brethren to Kanneisut,  
 “ four leagues off, situated the other side Ball’s-River.  
 “ It is a tract of firm land, that does not rear itself into  
 “ such high mountains, but only rocky hills, inter-  
 “ spersed with large plains, rivers, pools and fine grass-

\* This account has already been inserted in B. IV. § 16.

“ plots,

" plots, so that in summer it yields you an agreeable  
 " fruitful scene. Only about this time it is infested with  
 " such a vast swarm of muskitto's, that they are not near  
 " so troublesome in St. Thomas's, nor in the Jerseys  
 " near Delaware-River. Our brethren had formerly  
 " their best reindeer hunt in these parts, but they are so  
 " diminished every where since the Greenlanders have  
 " procured so many guns, that a reindeer is now a  
 " rarity. Here is also a good salmon-fishery, and the  
 " brethren have sometimes taken from 4 to 600 salmon-  
 " trout in their net at one draught. We found some of  
 " our Greenlanders there.

" The 13th, the remains of the single sister Maachah  
 " were brought hither and interred. She came here  
 " with her brother Laban in 1747, was baptized 1750,  
 " and at the last Lord's-Supper she was confirmed for  
 " the next participation. Last Sunday she was here at  
 " all the meetings. When she was going back, she  
 " complained of a head-ach, said she thought she should  
 " go home to our Saviour, and rejoiced at the prospect.  
 " At the same time she lost her speech, and her soul  
 " went to the church triumphant.

" The 15th, we kept a conference about the Green-  
 " land helpers. I looked upon it as a detriment, that  
 " so few Greenland helpers are trained up, and even  
 " those that are, so little used.

" The 16th, besides the current Sunday-meetings,  
 " which the Greenlanders came to in flocks, we had an  
 " interview the first time with the Greenland helpers;  
 " they were eleven brethren and twelve sisters. We in-  
 " structed them in the aim and incumbencies of their  
 " office. They soon came into a pretty method, and uttered  
 " various observations and hints, from whence we saw  
 " they had a qualification for the employment. The  
 " preaching was from these words: *His blood speaketh*  
 " *better things than that of Abel.* Afterwards three pair  
 " were promised in marriage, and at the liturgy of the  
 " congregation they were publicly mentioned, and  
 " recommended to their remembrance. Then notice  
 " was given to the communicants of the approaching  
 " Lord's-Supper.

" The

" The 17th, we got our Matthew Kajarnak to keep the morning-meeting the first time. He spoke with heartiness, energy, and solidity.

" The 18th, I made another little tour to see the country. First we sailed four leagues to Kangek. It is the outermost land towards the sea, where some winters several hundred Greenlanders dwell, mostly Southlanders, who are frequently visited by the brethren, and by that means our Saviour has gathered in many a one as the fruits of his travail, and almost all the Greenland families now living at New-Herrnhut, dwelt at least one winter there, and were awakened by the preaching of the gospel. I counted fourteen large Greenland winter-houses. We loaded some wood, which the brethren had bought of some Greenlanders that had removed their quarters; then we rowed along the coast to Hope Island, where the colony Good-hope stood from 1721 to 1729; and at last we came back through Nepiset-sound. This is a narrow channel between the main land and the islands, where the tide enters on both sides, and carries in many seals with its rapid current. The water is so shallow, that one may see the bottom almost every where, and therefore it is a very good place for fishing. For this reason a vast many Greenlanders reside here in summer and autumn, and it has been observed that since so many have settled in these parts, the seal-catching has been much more prosperous and commodious than before. We visited two sick Greenlanders, and came home in the eleventh hour, having sailed at least twelve leagues.

" The 19th and 20th, our brethren worked about their turf.

" The 21st, the Greenlanders began to come together for Sunday. Three boats came from the Kookoernien, and five from the Sound. These last brought the corpse of the boy Conrad. He was baptized the sixth of January this year. A disorder in his head hastened his departure. During his sickness, he spoke of our Saviour to the joy of all the brethren and sisters. The funeral-discourse was on his favourite verse: " The Saviour's blood and righteousness—my sin's my wedding



“ wedding dress,” &c. In the evening the communi-  
 “ cants were acquainted that the Lord’s-supper would be  
 “ to-morrow; and a blessed discourse was kept them rela-  
 “ tive to it.

“ The 22d, we spoke once more with the candidates  
 “ for the Lord’s-supper, and reminded them of the great  
 “ grace our Saviour intended them to-day. They let  
 “ their love-tears flow. At the agape I saw all the  
 “ communicants person by person, and said a word or  
 “ two to one here and there. Then the corpse of the  
 “ married sister Regina, Nathan’s wife, was deposited  
 “ in its resting-place. She was baptized but the 28th  
 “ of last November, and since then has gone on in an  
 “ uninterrupted course of grace. Afterwards was the  
 “ absolution, and then the holy communion. Twenty  
 “ brethren and sisters, who were confirmed at the last  
 “ Lord’s-supper, were partakers of it the first time to-  
 “ day, having been previously blessed with imposition of  
 “ hands, and ten new candidates received the kiss of  
 “ peace as a seal that they may approach the next time  
 “ with us to the holy sacrament. Two sick persons had  
 “ their portion carried them in their tents. Our hearts  
 “ and eyes streamed over; and as our departure will soon  
 “ draw nigh, I felt such an attachment to this dear  
 “ Greenland congregation, with whom I have now  
 “ twice communicated, that I am at a loss how to utter  
 “ it.

“ Sunday July 23, In the Greenland morning-  
 “ meeting, part of the litany of the life and sufferings of  
 “ Jesus was sung. Then we had a blessed interview  
 “ with our Greenland helpers, and committed to them  
 “ the oversight of our people when they are abroad.  
 “ The brethren especially were desired to keep a meeting  
 “ every evening in their tent, and not only to let our  
 “ Greenlanders come to it, but also the heathen if they  
 “ would. They accepted it with willingness and hu-  
 “ mility. Then we kept the choir-meetings in their  
 “ usual order. I kept to the married choir a discourse  
 “ concerning matrimony, and after a prayer, three couple  
 “ were joined in marriage by the brethren Stach, Beck,  
 “ and Bochnish; we have well-grounded hopes that they  
 “ will be a real joy to us and our Saviour. The married  
 “ choir



“ choir here is that of the greatest importance, and has  
 “ the most trusty people. At present there are forty-eight  
 “ couple. There are but two widowers, but the widows  
 “ amount to forty. Among these are many lovely people,  
 “ but there are also some with whom it does not go far,  
 “ and who have some savage unseemlinesses still remain-  
 “ ing, yet there is hope that they will depart once hap-  
 “ pily out of this world relying on the merits of Jesus,  
 “ which has however engaged their hearts. The single  
 “ sisters choir is also above forty in number. They have  
 “ such an active, brisk, resolute disposition, that at first  
 “ view one would think it suited better for the male sex.  
 “ But this is owing to their manner of life, because they  
 “ must dispatch a great deal of labour, that in other  
 “ countries falls only to the men’s share, as rowing, car-  
 “ rying burdens, building houses, &c. They are also  
 “ very much disposed to bear their testimony of the gos-  
 “ pel to the wild women, by which many a female sa-  
 “ vage has been won, and afterwards the man by his  
 “ wife. The single brethren are but about thirty, and such  
 “ as are full grown, scarce twelve. There are some solid  
 “ people among them.

“ After the preaching on the words: *Ye shall be witnesses*  
 “ *unto me*, &c. a married woman and a boy was baptized,  
 “ and then a widow received among the candidates for  
 “ baptism. In the meeting of the married people, five  
 “ Greenland pairs received the church’s blessing for their  
 “ married state entered upon before their baptism, in pur-  
 “ suance of a commendable custom begun for some time  
 “ by the brethren.

“ The 24th, the three brethren married yesterday, kept  
 “ a farewell meal with the single brethren, as did the  
 “ sisters with their choir. At a house-conference, an in-  
 “ ventory was taken of what the brethren and sisters will  
 “ want from Europe next year.

“ The 25th, our Greenlander Tabea returned from  
 “ the north with two of the traders. She has been long  
 “ repudiated by her husband, and now went to fetch  
 “ her son, for according to the Greenland rule all  
 “ the children belong to the mother. She gained her  
 “ point happily.

“ The

“ The 26th, many Greenlanders went away to their places abroad, because it promised fair weather again after several days rain. Hitherto it has snowed at least once a week, and been so cold at those times, that we could very well bear our furs. A Greenland helper kept the morning-meeting again. It is of moment to the Greenlanders, when a brother of their own nation keeps them a meeting now and then.

“ The 28th, the brethren went in search of wood. After the evening-meeting was the Greenland helpers conference, in which some brethren who had been abroad for some days, told us how the meetings they had kept there had gone on, how happy they were when they met thus together before our Saviour, and that several strangers came too.

“ Sunday 30th, the choir-meetings could not be kept on account of a violent rain. Therefore I held in the room thereof a general discourse of the character of each choir, and how every individual person may respectively make a beneficial use of the names the scripture applies to our Saviour, as *Beloved* or *Friend*, *Brother*, *Bridegroom*, *Husband*, &c. The public sermon treated of the conversation our Saviour had with Moses and Elias concerning his sufferings.

“ The 31st, and following days, I employed my leisure hours in revising the Greenland hymn-book, and to that end let every line be translated word by word, to see if the sense had been rightly expressed. The Danish catechist Berthel Larsen, who hath acquired an extraordinary readiness in the language, favoured us with his assistance in this work, when he could be spared, and many amendments were made.

“ Aug. 1, several of our Greenlanders wrote letters to Europe. Some were their own scribes, and others dictated to the brethren, who translated their words into German. My last instructions, which the German brethren had desired of me, were read over at a conference, and some illustrations made.

“ The 2d, I took a friendly leave at the colony. Afterwards I kept a farewell love-feast with our German brethren and sisters. We had an agreeable conversation

“ versation concerning the thoughts of peace our Sa-  
 “ viour had in behalf of Greenland. And as we had  
 “ spoke with so many Southlanders for some time past,  
 “ we had a thought, whether it would not be expedi-  
 “ ent to settle once a mission further south, or even on  
 “ the east-side\*.

“ Aug. 3, our baggage was shipped. Of late but  
 “ few Greenlanders had been at home, but now they  
 “ came dropping in to the celebration of Sunday, and at  
 “ the same time the congregation-day.

“ The 5th, we had a visit of some of the traders,  
 “ who gave us a relation of several barbarous acts of the  
 “ northern Greenlanders. Among the rest, the well-  
 “ known Angekok and murderer Tettamak has been  
 “ killed by his own relations. In 1746 when the bre-  
 “ thren Beck and Soerensen performed that dangerous  
 “ voyage from the north to New-Herrnhuth in their own  
 “ boat, this man was touched by the testimony of Jesus,  
 “ accompanied them as pilot, and rendered them many  
 “ services among the wild murderous Greenlanders. The  
 “ next year he and some more families, that had been  
 “ won by the gospel on this voyage, came to the bre-  
 “ thren, and he was often very much affected. But as  
 “ there were some in this neighbourhood that lay in  
 “ wait for his life, he removed again from hence, prac-  
 “ tised his old trade again, and at length received his  
 “ just reward†. In the Greenland conference to-day  
 “ the helpers gave us a full account of the nature and  
 “ quality of the south-country. Almost all our Green-  
 “ landers came out of that territory. The firstling, our  
 “ late Samuel Kajarnak, by the visit he made there after  
 “ his baptism, drew a train of three or four-hundred souls  
 “ after him, who all forsook their native country, and  
 “ live now in New-Herrnhuth; but yet they have an  
 “ ardent desire, which they often utter, that the brethren

\* These were *pia desideria*, which at that time they saw no possibility of accomplishing. And no one would have believed, that Matthew Stach six years after, when he seemed to be quite out of the Greenland matters, would establish a new mission 40 leagues south, and that it would advance as far in the first four years as New-Herrnhuth did in the first fourteen.

† His children were solidly awakened during his abode here, and afterwards they returned one after another to the believers, and have prospered among them.

“ would carry the gospel into their own country; and  
 “ they add, that there is not a place in all Greenland  
 “ where so many people live.

“ Aug. 6, was the last Sunday I enjoyed in Green-  
 “ land, it was also monthly congregation-day. Our  
 “ Greenlanders were almost all at home. We read  
 “ accounts from St. Thomas’s. At the close of the  
 “ preaching, I recommended the Greenland congre-  
 “ gation and this whole nation in a prayer to their faith-  
 “ ful Creator and Redeemer. A widow and a girl were  
 “ baptized. All the other opportunities proceeded as is  
 “ customary on a congregation-day. At praying the  
 “ words in the litany: “Keep thy eyes open on all thy  
 “ witnesses and messengers both by land and sea,” our  
 “ approaching voyage was recommended to the remem-  
 “ brance of the congregation. This occasioned a wail-  
 “ ing among our people, of a very peculiar nature.  
 “ Then three pair, that were married before their baptism,  
 “ received the church’s blessing.

“ Aug. 7, the burying-ground was brought into  
 “ better order according to a plan of mine, and the  
 “ graves were covered with earth and sods. I was a  
 “ little while with them while they were doing it, and  
 “ the Greenland sisters worked with such activity,  
 “ liveliness and pleasure, that it was delightful to see  
 “ them; (as for the men, they do not lay their hand  
 “ to any land-labour, nor have they any skill for it.)  
 “ While they were working, they had some very happy  
 “ discourses about going-home and the resurrection,  
 “ whereas otherwise in general the dread of death, and  
 “ the aversion for the grave, is greater among the Green-  
 “ landers than perhaps in any other nation. I visited  
 “ once more at the colony, and took leave of the missi-  
 “ onary and factor, requesting them to maintain the  
 “ same good friendship with my brethren that stay here,  
 “ as they had done with me, and to let nothing spring  
 “ up to the offence of the Greenlanders.

“ The 8th and some days past, I was incommoded  
 “ with the tooth-ach. This was the only ail I endured  
 “ in this rough climate. We spoke with three strange  
 “ Greenlanders, who had ears to hear. Two of them  
 “ had attended a Greenland helper’s meeting in the



“ Sound, and came hither to hear more. The third, a pretty single man, begged leave to live here.

“ The 9th, the ship had been long ready for sailing, but contrary winds detained her. Therefore we continued revising the hymns, and finished the book to-day. At present it contains the Litanies, some Liturgies, and above a hundred entire hymns and single verses; and the Greenlanders have learnt most of them by heart through their frequent use. The greatest part of them stayed together here since last Sunday to await our departure. But as it was deferred, I was scrupulous of incroaching on their few summer-days, therefore I advised them to set off to their providing-places. It would have been more convenient for me to have taken leave of them all at once; and yet there was a blessing, of a peculiar tender nature, in the parting adieu with one family after another. Innumerable tears were shed on both sides, but I shall particularly retain an indelible impression of the last interviews with Peter, Nathanael, Matthew and Andrew\*, and the declarations they made of their whole heart and mind. I am often amazed at what our Saviour has really done on this nation, notwithstanding all their defects and infirmities.

“ The 10th, two of the trades-people of the colony were married to two Greenland women with the sacerdotal benediction. Our house was invited to the ceremony, and three of our brethren went. In the Greenlandish helpers conference we heard encouraging accounts of several savages that eagerly attended the meetings in the Sound, and have a mind to give themselves up wholly to our Saviour, which they confess they have long had a call to. On this occasion it recurs to my mind, that our hymns prove a great blessing among the strangers. The factor lately told us, that being once on a trading-round thirty leagues from hence, he entered a tent that had stood awhile in this neighbourhood, where the children were devoutly singing several hymns, which they had learnt.

\* All these are now at home with their Lord. I have seldom chose to mention the names of any, even the best Greenlanders, that are still here, below, and consequently not out of the reach of danger and temptations; so as wise parents cannot endure to hear their living children praised.

“ of ours when they were here, and this furnished him  
 “ with an opportunity to say something to their edifi-  
 “ cation.

“ Aug. 11, I had many a happy interlocution with  
 “ my dear Lord about Greenland, where I have now  
 “ spent above eight weeks with such satisfaction. To-  
 “ day a good deal of ice drove into the inlet, and the  
 “ Greenlanders brought an account from the islands,  
 “ that the sea without was quite full of it. If the south-  
 “ wind, which brings the ice up hither, had continued  
 “ some days longer, we must have given up all thoughts  
 “ of a speedy departure; but to-day the wind veered to  
 “ the west, and in the evening to the north, and carried  
 “ out most of the ice to sea again. As now the wind  
 “ favoured our sailing, I kept my farewell-discourse in  
 “ the evening, and concluded with that verse: The  
 “ wounds for us endur’d—on thy whole body, Lord,—  
 “ and thy bitter passion,—according to thy word,—  
 “ preserve thy congregation,—till thou com’st again,—  
 “ church’s Prince once slain.

“ Aug. 12, at five o’clock in the morning we were  
 “ called aboard the ship. The Greenland congregation  
 “ was just assembling to their morning-meeting, and  
 “ after a short discourse I took a tender leave of them  
 “ all. They are certainly what the to-day’s watch-  
 “ word, Numb. viii. 16, speaks of, a *Gift* which the  
 “ Lord our God hath previously taken to himself out of  
 “ this nation, as the reward of his bitter suffering and  
 “ Dying; although at the same time “ a coarse mass of  
 “ blood,—a being, impoverish’d in honour and good.”  
 “ However they are indisputably his, a people in whom  
 “ their Creator glories, because they have been purchased  
 “ by him at such a costly price. To him, to his  
 “ Father, and to the Holy Ghost, I committed them in  
 “ a farewell-blessing, bedewed with many tears.

“ At my departure, the number of the still living bap-  
 “ tized inhabitants amounted to 300, and those that are  
 “ gone home to 53. During my abode there 10 were  
 “ baptized, and since the departure of the ship the  
 “ preceding year 68 had been baptized, and 17 departed  
 “ this life. The number of the communicants was 120,  
 “ and the sum total of all the inhabitants 330, and there

“ was hopes that a considerable number of strangers  
 “ would move to them this autumn.

“ Before I went aboard, I visited the sick Greenland  
 “ brother Joseph, and blessed him before his departure.  
 “ Our Greenlanders ran about us, and shewed their  
 “ tender love and gratitude in a thousand ways. During  
 “ our passage to the ship, the rocks stood lined with  
 “ women and children, and a great number of men  
 “ escorted us in their kaiaks. About 8, we sailed out of  
 “ the haven, at 9 passed our house, saluted the colony,  
 “ and at 10 our brethren and the Greenlanders took  
 “ their last leave of us at Kangek. A strong wind  
 “ presently conducted us out to sea, but soon after we  
 “ fell in with the ice, and that night were obliged to  
 “ tack backward and forward between the ice and the  
 “ land. Aug. 13, in the morning we found an open-  
 “ ing towards the south-west, through which we passed  
 “ very fortunately and lost sight of land, but we had  
 “ constantly large mountains of ice on our side till the  
 “ evening. The 16th we had a short, but a smart  
 “ storm. The 21st I thought very much on St.  
 “ Thomas's, as this day 20 years the first mission thither  
 “ commenced. The 22d the wind was very variable,  
 “ and towards noon we were beset with a storm from  
 “ the S. E. and afterwards N. E. which lasted till the  
 “ 27th, that is 5 days and 5 nights in one continued  
 “ fury, and drove us 140 leagues towards America. At  
 “ the same time there was such a swell in the sea, that  
 “ it was not possible to turn the ship without danger of  
 “ being swallowed up in the billows. Therefore we were  
 “ obliged to let her drive on at God's good pleasure,  
 “ and to resign the steerage of the vessel to him whom  
 “ the winds and waves obey. The sailors never remem-  
 “ bered to have seen a tempest of such fury and dura-  
 “ tion. They were afraid of being cast upon the to  
 “ them unknown American coasts, and they expected it  
 “ would have certainly been so, if its rage had continued  
 “ only one day longer. Therefore they appointed  
 “ extraordinary hours of prayer, and every one made  
 “ vows in favour of the poor according to his substance.  
 “ To my surprise, I was not at all sea-sick; and at last  
 “ I was of the same mind with my fellow-travellers, to

“ sup-



# RELATION OF NEW-HERRNHUTH 1752. 183

“ supplicate our heavenly Father in the name of his Son  
 “ for an alteration. The 27th, at noon the storm  
 “ began to abate, and the 28th the weather was better,  
 “ and we saw a fine rainbow. But the sea was very  
 “ restless for several days after. The 29th, we found  
 “ ourselves in the lat. 55. d. 43 m. and consequently  
 “ 120 leagues more south than we should be. September  
 “ 4, we came up with one of the ships from the northern  
 “ colony, and the 8th with the other. When the great  
 “ storm was, they were in the Straits, but they had  
 “ nothing of it. They told us, that after the hard  
 “ winter this year, many Greenlanders had died at the  
 “ north colony, and that the Europeans had been very  
 “ ill of the scurvy. The 11th, we passed the sunken  
 “ land with a good wind. The 15th, we were separated  
 “ from the other two ships in another storm, which was  
 “ succeeded on September 16th by a sudden calm, but  
 “ the sea was very turbulent and threatened the vessel  
 “ with more damage than the storm. The 17th, it  
 “ was stormy again, and the tackling of the ship was  
 “ damaged; thus it lasted till the 19th. The wind  
 “ was favourable, but so violent that we were obliged  
 “ to lie by again till the 21st, when all at once we spied  
 “ the island Fuloe. The 23d, we sailed round Shetland  
 “ in a storm. The 26th, we came unexpectedly so near  
 “ the shore of Norway, that we were obliged to run  
 “ between the Lith of Bergen and the island Uyttheers;  
 “ the wind drove us towards land, and it was resolved  
 “ to search for a harbour. But as it was too late, we  
 “ were obliged to tack round the Bay all night, and in  
 “ the mean time we got a better wind. The 27th, we  
 “ passed Lindesness, sailed softly along under Norway,  
 “ ran the 1st of October into the Cattegat, and the 2d,  
 “ cast anchor before Helsingør. On the 3d, we saw,  
 “ while lying here, a large fleet of a hundred ships sail  
 “ out of the Sound. The 3d, the strong current  
 “ obliged us to cast anchor again, and October 4, we  
 “ landed with the captain in his boat, and came towards  
 “ evening happily to Copenhagen.”

## § 6.

The above diary will give the reader a pretty complete idea of the internal and external state of the Greenland



congregation. And as it has already swelled the account of this year, I shall say no more of the reciprocal visits of the brethren to the heathen and the heathen to them, of the entrance and adjustment of the Greenlanders in their winter-abodes, and of the blessed communions, congregation-days, and baptismal ministrations, &c. but conclude this year with some *Personalia* of several Greenlanders who fell happily asleep.

Directly after the departure of the ship, a sickness broke out among the Greenlanders, attended with a violent head-ach, and a pain in the breast or stitches in the side\*. By this disorder many awakened heathen in the neighbouring islands, and thirty of our baptized, some of whom were our most useful helpers, were transplanted into eternity. The sickness was the most violent from the middle of August to the middle of October, so that once there were three corpses to be interred at the same time. And many times when the teachers came from one burying, they were called to impart the valedictory blessing to another expiring soul. Thus they had enough to do with caring for the sick, whom they were obliged to furnish with medicines and with proper waiting and nursing, and they themselves had, most of them, some attacks of the same malady. However their arduous service was much alleviated by the care the Greenlanders sojourning in the Sound took, to bring most of the sick directly home; and those that could not be brought across the inlet without danger, were carefully visited there.

The heathen made their own remarks upon this affliction, and could not conceive why the mortality was the greatest among the *Nookleets*†. At last they said, the reason probably was, because they believed and thought overmuch of the Saviour; and a mocking woman, who was not quite ignorant, said: There we

\* Some were seized with an excessive pain in their ears, which instantly deprived them of their senses, and threw them into strong convulsions. Such diseases are apt to seize the Greenlanders after a cold winter and a great famine.

† *Nook* signifies in Greenlandish a point or corner of land. Now as New-Herrnhuth lies upon such a nook, they call the brethren *Nookleet*, i. e. those that live upon a corner.

see, that they go too far with regard to their *Sauarangoak* †, and love him too much. However, their turn came too. But those heathen that were once come to a conclusion to devote themselves to our Saviour, were not restrained from their frequent visits, nor even from coming to live with the brethren in due time; though the Greenlanders generally shun a place, where only two or three die successively, like a pest-house. They also received the brethren with willingness and pleasure, as soon as they could go abroad a visiting again.

## § 7.

I shall only mention a few particulars of some of those that departed this life, as they follow in order of time.

1.) Gertrude, an honourable widow and midwife in the Greenland congregation, which office she performed with fidelity, and with many prayers and supplications. She bore the signature of a sinner that had received grace, and of a heart full of love towards her brethren and sisters, and her end was answerable to her edifying character.

2.) Catharine or Okutsut, an old maiden, mentioned more than once in 1742 when she received holy baptism. She was a lively witness among her people. After she was admitted to the holy communion, a more calm composure was observed in her, but at the same time a closer communion with our Saviour. She was the fourth person who went home out of one family within a fortnight. A little before her exit, she desired them to bring her foster-child Mary, the little daughter of Simon and Sarah; she kissed it with uncommon tenderness, and recommended it to Judith, the child's mother's sister, with expressive gestures, for her speech was already gone.

3.) The next was Nathanael, one of the first baptized, communicants, and helpers. He had an active spirit, an heart enamoured with the sufferings of Jesus, and was a blessed preacher of his merits and wounds, and many

† May I translate this name? It is, the dear Lamb, (*ἀρνίον*.) The spirit of derision comes upon all, even stupid Greenlanders, when they know more than they believe, when they are touched and convinced, and yet will not give themselves entirely up to our Saviour, but resist the holy Spirit.

souls were brought to our Saviour by his testimony. He was diligent and faithful in every thing committed to him. They had the pleasure to see him ever satisfied and patient in his domestic affairs, which were a little cramped and cumbersome. He bore such a respectable character, that no creature, neither christian nor infidel, neither European nor Greenlander, could help loving and honouring him. And amidst all this, he had lowly thoughts of himself, and loved and honoured his brethren from his heart. In a letter he dictated this year, he expressed the state of his heart in the following words:

“ I kiss you in love from the bottom of my heart,  
 “ because our Saviour has made me happy. But my  
 “ happiness does not spring from myself. My heart  
 “ would have no joy, and could think nothing good,  
 “ if he did not let me feel his blood. He has brought  
 “ me into the fellowship of those that eat his flesh and  
 “ drink his blood, and this joy melts me into tears. I  
 “ have given my whole heart to him, and will no more  
 “ turn my eye from him. I love our Saviour and his  
 “ wounds very much. But I know too that I am a  
 “ sinner, and I wish my heart may feel this also con-  
 “ tinually; for I am very desirous of having it always  
 “ truly tender. I poor child beg him to moisten it  
 “ constantly with his blood.”

His sickness was pleuritic stitches, yet it seemed as if he would recover again as he did a year ago, but a sudden fit of the apoplexy disappointed all our hopes. When his obsequies were performed, there was an universal emotion. Every creature that could stir, were fond of shewing their love to the dear deceased by bringing a stone or a sod to cover his ashes, and some heathen who were awakened through his testimony, being just here on a visit, helped very officiously to erect his tomb, though such kind of work is in common not reckoned suitable for Greenland men. The funeral-sermon was preached on 1 Thess. iv. 13. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, &c.*

4.) Ketura, the widow of Jonathan that happy witness, whose departure was mentioned last year. Nine



Nine years ago she was made partaker of baptism, and four years ago of the Lord's-Supper. She could not long conceal the grace she had experienced, and soon commenced one of their fellow-labourers among her sex. She had one thing particular, that though she was brisk and vigorous in all natural things, yet she soon softened into tears when she testified of our Saviour, or spoke with us or the Greenlanders about her heart. She had a good gift of retaining what she heard in a public meeting or private conversation, and an excellent method of introducing and adapting it to the Greenlanders in a peculiarly plain and intelligible manner. She had a tender heart towards our Saviour, and led an exemplary life among her people. She was often nigh to the grave, and some years ago she had an excessive tormenting ear-ach, occasioned by a little worm that eat through her ear, by which she lost her hearing, but was patient under all her pain\*.

5.) Jacob, one of our first acquaintance in Kangek; he was baptized 1745 at the colony, and at the missionary's departure he moved to us. He was not yet a partaker of the holy communion; but he was partaker of true life from God, and had a vital communion with our Saviour, which his last expressions testified, especially about eating the flesh of the Son of God and drinking his blood. He made a regular testament, he made over his two baptized children to the care and tuition of the brethren, but left it to his wife's own option whether she would stay or not, because he said, he had never yet discovered in her an entire mind for our Saviour. Once being light-headed, his fancies ran upon many little fishes who endeavoured to shelter themselves close to the shore from the hostile plunderers of the ocean, and there they found room enough for themselves and as many more as would come. Afterwards when he was told of it again, he said, he imagined it to signify the asylum of poor sinners in the holy side of Jesus, which he expressed himself very agreeably about. When the brethren im-

\* At that time, when she was in the greatest agony, an account was brought her that some Greenland sisters, among whom were some of her relations, were to be confirmed for the Lord's supper; this enkindled such joy in her, that she forgot her pain, and made her appearance that very evening at the holy communion.

parted



parted the farewell blessing to him, he sang with them himself, and soon after fell softly and happily asleep.

6.) Matthew Kajarnak, the late Samuel's son, and one of the four firstlings who were baptized here. Soon after his baptism, he was obliged to fly with his father to the south. After his father's return, he staid two years with his friends there, and was the means of the salvation of many Greenlanders. In 1747 he made a visit to Europe, where he was admitted to the Lord's-Supper. In 1749 he came back, and afterwards was used with blessing as a congregation-servant and helper. In the beginning of this year he married, and gave hopes of a very exemplary deportment in that state. In the spring, when the piercing cold abated, which is apt to bring on feverish disorders, he lay so ill with stitches in his side, that even then we gave up all hopes of his recovery. But he was to enjoy the above-mentioned blessed visitation before he fell asleep. He writes as follows about it: "We have rejoiced exceedingly at Johannes Afferfok's visit. When he spoke the first time in our meeting-hall, my eyes were not dry, so near did I feel our Saviour. I can say with truth, that I am very happy, yea much more so than at the time when I was with you. Since then, our Saviour has done a great deal upon my heart. I can rejoice in him, when I represent him to myself with all his wounds. Worthless as I am, I know not what to do else but thank him. Our Saviour is exceeding lovely, and my comfort in him will never have an end. I often think on my having seen you, but now I never expect to see you any more till we go to our Saviour. His open side is the sanctuary where we shall meet together again."

He had a clear discerning mind, a brisk active temper, and a soft melted heart, and was a wonder to us all. His end was edifying. The Lamb and his wounds was the only thing he spoke of in his sickness, and which gave him any joy. Once when somebody asked him, how he did? he pointed with his finger towards his hand, to intimate that he was meditating on the wounds of Jesus. Soon after he recovered his voice again, and began to speak in German: "I love our Saviour  
 exceed-

“exceedingly. I am very glad that I shall soon go to him; wilt thou not soon come too?” Then he desired them to sing German and Greenland verses. At last he kissed the missionary’s hand and said: “I love thee very much.” Directly after, it was as if his breath would stop its motion, but he opened his eyes once more, looked round, and began to sing: “Sleep in the Lamb’s (safeguard, &c.) but the tongue had no strength to go any further. These were his last words; we sung that same verse to the end, and then during the words: “The soul of Christ thee sanctify,” &c. he slept so softly away, that it was scarce to be perceived. His name will never be mentioned among us without the most pleasing sentiments of affection, though it will always revive the pain at his loss. But we congratulate him to his rest with all our hearts. “Hush, stir not up the friend of Christ,—wake not the soul his bride;—some vision causeth her to smile,—she views his open side.

7.) Theresia, the widow of Daniel Simek. She was one of the first booties gained by the late Samuel’s testimony, and lived in the same house. Indeed she soon went away again with her husband, but their children gave them no rest till they returned hither in 1743. After she was admitted to the holy communion, the brethren discerned a great alteration in her, and a deep impression of the merits of Jesus. In her sickness she declared with much joy, as well as her swelled throat would allow her to utter it, that her heart adhered firm to Jesus, and thought of nothing but his wounds. She also said that our Saviour had appeared to her in his crucified form. Into his hands she committed her spirit. She left five dear hopeful children behind her, one of whom is married to Johanan who was in Europe.

The last three persons departed within twenty four hours of each other, and were deposited in the earth at the same time. Soon after, an unbaptized man departed this life also. He had lived four years with his baptized friends, and all the while remained insensible; but upon his death-bed he expressed a longing for him, who could make him happy.

8.) Jonas, a boy. He was baptized this summer, and brought home sick. When one of the missionaries was called

called to him, he could say no more than this: "I long  
" to go to our Saviour." He desired to be dressed in his  
burying suit, viz. his best furs, and soon after expired  
softly.

9.) Moses. He was one of the first inhabitants here,  
but he soon went off again to the wild natives, and  
wandered with them two hundred leagues north. Yet  
he found no rest any where, till in 1747 he yielded to  
our Saviour, and obtained holy baptism. He was a  
man of few words, and stammered very much. But  
when he grew sick, he began to speak mightily, and  
declared that he was not afraid of death, but rejoiced at  
going to our Saviour, and was only concerned lest it  
should be delayed too long. Now he rests in peace.

After the burial of this man, some of the brethren  
visited the factor, whose daughter of four years old was  
departed this life. She was a dear child, who often  
enlivened her parents by singing the most lovely Green-  
land verses. One of them was called to an old sick  
Greenlander, who began to weep bitterly, and said:  
" I promised the minister, that I would be our Saviour's,  
" but afterwards I was almost continually among the  
" wild people, and though I and my son often spoke and  
" sung together about our Saviour when we were alone  
" in the country, yet I often forgot him. Therefore  
" I am not certain now whether he will accept of me,"  
&c. The missionary encouraged him from the word of  
God, and directed him to the sinner's friend, who shed  
his blood for him; upon that the old grey-headed man  
was full of joy, and a couple of days afterwards he left  
the world in a firm reliance upon our Saviour. It was  
the same old man, whom Mr. Drachart baptized at his  
earnest request in 1742.

10.) Ruth, an old widow. She was brought hither  
sick from the Sound. The few words that the speedy  
flight of her soul would admit her to utter, were: " You  
" will probably think, that I have quite forgot our  
" Saviour, because I could come to you so seldom this  
" summer; but believe me, I have really had a happy  
" communion with him though absent, and can go to  
" him with joy."



11.) Anna, Samuel Kajarnak's widow. It must be confessed, she did not come up to her husband; but yet amidst all the allurements and temptations of the savages (for after her husband's death she lived some years with her two brothers) still she was preserved, and not only so, but our Saviour rewarded her faithful perseverance by giving her the joy to see her youngest brother and his four children, and her eldest brother's son with his wife and child, brought to us by means of her testimony, most of whom are already baptized\*.

12.) Zaccheus. He was baptized in 1746, and in his sickness partook of the Lord's-supper the first and last time, which transported him with extreme joy, and the Greenlanders say, that he uttered some delightful expressions the last night. Among the rest, he began several times to repeat the words of institution at the Lord's-supper, and desired the standers-by to finish them †.

### § 8.

Once when the brethren had three corpses to interr at once, they vented themselves in the following words: "What shall we say to it, that our dear Lord begins to reap so plentifully in his harvest? On the one hand, we hail our brethren and sisters to their everlasting rest in his arms and bosom; but on the other, we feel our loving attachment to them, and a pain which no one can take ill at the loss of so many faithful and exemplary hearts, and some of them our blessed fellow-labourers. It is a very singular time among us. They go so willingly, so happily, and so joyfully out of the world, that we must needs wonder at it; some of them have scarce patience till the hour of their dismissal strikes. This their happy state of heart very much moderates and allays our smart at our temporary loss; and besides, our dear Lord again assays to replenish the number of those he has called home;

\* Her eldest brother came afterwards, and was baptized too.

† It is a common saying: "What we think much of by day, we dream of by night." What wonder is it, if a believing Greenlander, who receives on his sick-bed what is the true christian's highest good in this world, should be so elated with joy by it, as to shew in the heat of his fever what his heart was full of, when Jesus entered into him and supped with him?

for

“ for but this very day eight souls are come to stay with  
 “ us. It is a real wonder that any creature can resolve  
 “ to come to us at this time, when it is every where  
 “ known, that some one dies with us almost every day.  
 “ But the heathens themselves see, that true vital christ-  
 “ tianity is a happy thing. The edifying end of their  
 “ country-people preaches this to them, and confirms  
 “ the testimony that they have heard from some of them  
 “ at certain times with affected hearts, and also con-  
 “ vinces them of the truth of these lines ;

“ Christ’s kingdom is not fancy’s scheme,

“ Nor yet a midnight’s empty dream,

“ As some say in prophane derision”.

### THE TWENTY-FIRST YEAR, 1753.

#### § 1.

**T**HE customary new-year’s vigil was prevented by a terrible storm; but at the commencement of this year, the promise given them to begin the former year with, *Yet will I gather others, besides those that are gathered*, was laid to heart, and at the recapitulation of the most memorable occurrences, the Lord and Saviour of his body, was praised for the increase of fifty-two baptized last year, thirty-six communicants, seven new married pairs, and fifteen pair, who, having been married before, received the church’s blessing to their christian-like marriage. Forty souls had been transplanted to a better world, and the number of baptized left here below, was 317, besides a good many catechumens. A thank-offering, enlivened with joy, and moistened with conscious tears, was sung unto the Lord for the grace, nurture and preservation that the whole congregation and each member of it had experienced, and particularly for the blessed time of the visitation. They had also a long-ing expectation of new blessings; nor were these blessings withheld this year, in proportion as the hearts of the people were prepared for them.

## § 2.

The other sheep, not yet in the fold, were not forgotten, but the brethren early in the year laid to heart the visiting them and rendering them more assistance, by which the raw savages always got an opportunity to hear in some measure the things which belonged to their peace. Towards the end of the foregoing year they made such a visit in Kangek and the neighbouring islands, which their diary speaks of as follows :

“ Dec. 12, we came to Kangek, and lodged with  
 “ our old acquaintance Kainæk. The people received  
 “ us in a hospitable manner, and I told them how  
 “ much our Saviour loved them, and how gladly he  
 “ would impart to them the salvation in his blood. At  
 “ going to sleep, we sung some Greenland verses. The  
 “ 13th, before the men went abroad, I spoke on our Sa-  
 “ viour’s thirst on the cross, and in the evening on the  
 “ words: *Come unto me*, &c. how our Saviour very soon  
 “ comforts a man with his blood, who is troubled that  
 “ he did not know him and love him sooner. The  
 “ 14th, in the morning, I spoke on the words: *A light*  
 “ *to lighten the Gentiles*. Afterwards we had some impor-  
 “ tant discourse with our host and his wife. Amongst  
 “ the rest, I said: “After all, you belong to our Sa-  
 “ viour, just as you are; and I am persuaded he will cer-  
 “ tainly get you and yours, and baptize you with his  
 “ blood.” Thereupon the woman said: “Hannefe,  
 “ dost thou believe this of us in good earnest?” I said,  
 “ Yes, and till then you will never get rid of the uneasi-  
 “ ness of your heart.” Upon this they both began to  
 “ weep. The 15th, I spoke of the hunger and thirst of  
 “ the soul after our Saviour, and how he manifests him-  
 “ self to such as do hunger. Then I went further and  
 “ visited in five houses. I spoke to the people there about  
 “ their Creator, how he became Man, and redeemed  
 “ them with his blood. Some of them would needs  
 “ treat it as a romance: but when I bid them take  
 “ notice of their hearts, whether they were not struck  
 “ with these things, and obliged to say Yes to them,  
 “ though their heads would reason and argue them  
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“ away ; they were dumb and ashamed \*. This had so  
 “ much good effect, that on the 16th, in the morning,  
 “ some of them desired to hear more of this matter.  
 “ Then I crossed the land to two other houses. Some of  
 “ these people were ignorant, and some were virulent.  
 “ I begged them with a sorrowful heart, not to neglect  
 “ the time in which redemption and reconciliation was  
 “ made known and tendered to them. This brought  
 “ some of them to attention, but others said : “ We  
 “ cannot comprehend such things, we are not used to  
 “ them.”

## § 3.

Another visit this winter is specified as follows : “ Jan.  
 “ 20, we dispatched two kajaks with provisions for our  
 “ brethren Soerensen and Ballenhorst, who twelve days  
 “ ago went to Kangek, but could not soon be ex-  
 “ pected back, because a storm wind had brought a  
 “ great deal of ice into the bay. But behold, before we  
 “ were aware, they came home in most shocking wea-  
 “ ther, and brought with them some booties that we  
 “ had long and ardently wished for, viz. Kainæk with  
 “ his whole family, whom we have been acquainted  
 “ with since 1739, and who has been stirred up for  
 “ some years. The aspect of these travellers was fright-  
 “ ful, for they were clad in ice like a coat of mail,  
 “ which gathered around them from the frost-smoak  
 “ steaming from the sea through the excessive cold.  
 “ The strand soon swarmed with people, for they all  
 “ rejoiced at the arrival of new candidates for the king-  
 “ dom of God.”

Our brethren visited all the houses in Kangek, and  
 sought after hearts hungry and distressed, but this time  
 met with few such. They perceived that the word of  
 Jesus’s sufferings had excited a feeling in the hearts of  
 some Southlanders, who came there last autumn. Our  
 Zippora spoke with liveliness and courage to some of her  
 friends, whom she found among them. But Kainæk

\* An old German hymn says: *Reason resists the scheme of faith, &c.*  
 One that loves darkness rather than light, easily finds out objections, where-  
 by to drown the voice of the heart and conscience which are stirred up by  
 the gospel ; and it is possible he may carry it so far, as to fall under the aw-  
 ful judgment of being never more counted worthy of seeing that light which  
 lighteth every man. No Greenlander is too stupid and slothful for this.

and his family was the main object this visit aimed at, and our Saviour has at last prospered it, so that we can rejoice and thank him for it.

This man was one of the first Southlanders that got acquainted with the brethren in 1739, and did not go away without being touched. But as he was of a good family\*, and made a great figure among the Greenlanders, so that they looked upon him as a prince, it was a long while before he could resolve to relinquish his small modicum of fancied honour and reputation, and give himself to our Saviour; for following Christ, is attended with ignominy and derision among the Greenlanders as well as others. Therefore one while he betook himself to the south, and another while to the north, but could never fly from a restless heart, let him fly where he would. This was the man, who has been several times mentioned since 1744, as having beat Kuanak till he crippled him, as having lain in wait for the lives of several of the baptized, and threatened to set the brethren's house on fire, because they took a woman under their protection, who fled to them to avoid marrying him by compulsion, though afterwards he accomplished his design of carrying away this person. However this very woman was the means of his getting to hear the word of God several times, which blew up more and more the spark that had long lain dormant in him, and which he would gladly have smothered, but could not. He had many times begged to be baptized, but could not determine to change the place of his abode; but now the brethren did not think it proper to defer his baptism any longer, in hopes that his outward circumstances would give way of themselves, as soon as the blood of Jesus should endow him with inclination and power to break through every thing. Therefore they went to fetch him to the congregation-day on the 19th of January, which was the memorial-day of the Greenland mission. But as a storm then prevented their return, he was numbered that day, though absent, among the candidates for baptism, and those brethren assured him that he should be baptized soon. This filled him with

\* That is, when a man can boast that he is descended from a father, grandfather, and great-grandfather, who were all renowned seal-catchers.

such joy, that he went with them directly to beg for holy baptism, which grace he was soon after made partaker of. He was obliged to go back to his own home again, but came almost every Sunday with his family, and on the next congregation-day he had the pleasure of being a spectator of the baptism of his wife. He was named *Ijaac*, and she *Sarah*. As soon as they could leave their winter-houses, he moved to his teachers with most of his domestics, who were upwards of twenty in number, and he saw one after another partake of the baptismal grace. In the interim he was frequently visited at the place of his abode; and as this man's conversion made a great noise and a new stirring, the brethren had a great many eager hearers for some time, who made preparation to follow him.

## § 4.

There was not a week in winter, nor scarce a day in summer, without the visits of strangers out of the neighbourhood, and often from remote places in the south and north. Most of them attended the public meetings, and if there was any thing that they did not rightly understand, it was explained better to their conception, and brought nearer to their hearts by our baptized at their visits in the Greenland houses; by this means many a one carried away an uneasiness and concern, which required time to operate insensibly in secret. Thus one, whose wife and children were full of longing, said: "Pray do not tell me always so much about the Saviour, or else I shall become a believer too; and at present I have no mind, for I must go to the north once more to trade; and besides, I am afraid my wife and children will give me no rest, and I am restless enough without it." Another said to the missionary, when he was going to keep a meeting in a house at Kangek: "Hear you! say no more of that, for it makes me anxious." He was answered; "If thou wilt not hear, then go thy way, for the other people will hear." One of them told his wife, as an excuse why he did not move to the believers, that some years ago he had reviled their doctrine.

A great

A great dearth broke out again among the heathen, which was the case almost every spring, and many came to our Greenlanders to buy food. Some, who had something in their hearts before, took this opportunity to stay there, and others that went away again, heard however the gospel, and did not go away empty.

A couple of traders who had spent the winter several leagues off in the north, and had told the heathen something for their edification, when they returned, drew some families after them into this country, that they might be nearer to the sound of the gospel. These came on a visit from time to time, and part of them desired their names to be wrote down, as a token that they intended sometime to remove hither entirely.

### § 5.

With respect to the heathen that lived in the neighbourhood, it was a great benefit for the missionaries that they had helpers of this nation, who looked upon themselves as bound (even more than others, who did not hide the grace they had received neither,) to proclaim the gospel, and encourage them to believe. Among these Daniel, a lively witness\*, intimated more than once, that he could not be easy till he had invited his brothers and acquaintance in the north to the fruition of their salvation. The brethren could not corroborate his intention by their advice, in consideration of the many dangers it would expose him to inwardly and outwardly; but his urgent solicitations obliged them to acquiesce in his undertaking, and they dismissed him with the blessing of the congregation in the company of Jonas, another of the Greenland helpers.

Not long after, the brethren were greatly alarmed about them; for a certain family came down from the north, and told them a dismal tale, that their children had been taken away by a pirate, and they, the parents, had been very ill used by blows and thrusts with their guns, because they would not give up their children. At last when they were at a loss how to help themselves, they called aloud the names of the missionary and factor, and pointed to the land with their hand as if they were

\* He departed to his Lord after I went away in 1762.



near at hand. Then the robbers let them and their children go, but shot after them several times. They also observed, that there must have been other Greenlanders in the ship, whom they had stolen. Therefore there was reason to fear that our two Greenlanders, who were very fine young men, were carried away too. But soon after, they came home safe and chearful, and brought some of their relations with them. They had travelled 140 leagues north, and had declared with freedom and boldness the word of Atonement wherever they met with any people, and particularly among their relations. In some places they found willing and desirous souls. However, there was no want of reproach neither. "We have also experienced (said they) how it is to be a long time absent from our brethren, and in the midst of unbelievers. We were like ignorant children among them, and were estranged to their ways and manners." The brother of one of them, and his whole family, were on their way to come hither, but as he fell into the pirate's hands, who robbed him of all his household-goods and his kaiak, he was intimidated from the prosecution of his voyage; however, he was prevailed on to follow his brother. But these were not the only booties gained by this pilgrimage, for the ensuing year put several into the brethren's hands, who had heard at this time from the lips of their countrymen how happy it is to live with Jesus.

## § 6.

In the mean time, the largest part of the Greenlanders had been on the capelin-fishery under the inspection of one of the missionaries, and had very blessedly celebrated on the pavement of the rocks the Whitsun-festival, which commonly falls in this interval. After that was over, they repaired to the Sound a seal-catching\*. They were so diligent and fortunate, that they could dispose of a considerable quantity of blubber to the factor, without abridging their own necessary stores.

\* One of them struck a young whale this summer twenty-five feet long, which is a very rare thing in these parts.

The greatest joy was, that they had been preserved in health and safety amidst many dangers. It was an unfavourable tempestuous cold summer, the snow fell every month; in January there was horrible cold weather, in June the frost prevailed again, and in August a great deal of drift-ice made its appearance. They were often overset in their boats, yet only one perished. A strong wind carried away the kaiak of one man from the land into the sea, while he was hunting ashore; he jumped upon a piece of ice and paddled after it with his hands. Mean while one piece of the ice after another broke off, and at last when he had recovered his kaiak, and stepped into it with one foot, the rest of the ice, on which his other foot stood, broke quite to pieces. Another was obliged to make his retreat in February on a piece of ice, and draw his kaiak to him; there was he forced to sit all the night in his wet cloaths, for at stepping out, he had fallen into the water up to his breast. The current drove the ice out to sea, and he saw no deliverance. At last the ice separated so far, that he could make his way through it to land. A little before Christmas, an European brother being shooting eider-fowls on the land, saw an over-turned kaiak driving in the water; he had two Greenlanders with him to fetch the fowls out of the water in their kaiaks as he shot them, and these he dispatched after it. They soon brought a poor boy of the colony to land, who was almost frozen to death, but they put their dry cloaths on him, and carried him to his habitation.

In summer the missionaries and all in their house were visited with various disorders. Most of them had eruptions like St. Anthony's-fire, and some sore throats or the rash. Therefore they could visit but seldom abroad, and only with the Greenlanders that went to and fro. Being once upon such a voyage, a violent snow so bewildered them, that they steered a wrong course, and when they came at last to land, they had scarce set foot ashore before the women's-boat went to pieces from the weight of the seals they had loaded it with; so that it was apparent to every body how faithfully the angel of the Lord had kept his hand over them.

## § 7.

At entering their winter-dwellings, they missed two families. They had not indeed been baptized by the brethren, but they had been awhile under their care. One of them was the happily-departed Jacob's widow and children, who removed her quarters again to the colony.

The other family came away from Frederic's-hope last year, where the man, whose name was Jacob, had been embroiled in a quarrel. They then intended to have proceeded northwards to their heathenish countrymen, but were persuaded by their believing relations to stay here. This year they had a mind to prosecute their travels to the north. In the mean time the man was persuaded by a Dutch ship to go to Europe, and sent a message to recommend his wife and children to the brethren's care during his absence. As soon as they heard of this odd affair, they hastened to fetch him back, but came too late. As this man was afterwards made a show of in Holland for money, some friends could not help thinking from his deportment, that he was baptized by the brethren, and had been either enticed or forced away. The circumstances that discovered this, merit a more ample recital. First they repeated the names of the missionaries to him; but as they are only known to the Greenlanders by their christian names, he did not understand them. Then they sung the tune of the hymn: "The Saviour's blood and righteousness," &c. The Greenlander fell in with it directly, and went on singing some verses in that tune. In order now to find out whether he was one of the German, or Danish mission, they sung a tune that was not in the common hymn-books, viz. "Only matchless heart! this shall be for me, my repast, my heaven here," &c. He also sung some verses in this tune. In the mean time more spectators had gathered round him; to these the Greenlander began to keep a discourse; they could only understand the words *Jesus Christ*, but could conjecture from his gestures, from his often pointing to the finery of the room with a contemptuous mien, from his smiting with his hand upon his heart, and falling upon his knees, that he would recommend to them a contempt for the world,

world, and would extol the love of Jesus, in the supposition that he had a parcel of heathen before him. Every body was amazed at it. But as it made a noise in the city, and the seamen were afraid they should be called to account for it, they conveyed him aboard the ship again. In the mean time notice was given of it to Matthew Stach, who was then in Herrnhuth. He made all speed to Amsterdam, to deliver him from this odd situation disagreeable for a human creature; but he came too late, for he died in the mean time, and (according to a certificate of the minister) had been buried in the church-yard of Nieuendam. Brother Stach had reason to conclude from all circumstances, that he came away voluntarily, and that this voyage had turned out a blessing to him, and for the deliverance of his soul, seeing he had intended to go among the savages again. The family he left behind him, repaired to their own relations, and wandered with them to the north.

## § 8.

This diminution of six people was richly made up by sixty-seven new ones, which was more than tenfold; and these afforded such good hopes, that some of them, who had lived some years in the adjacent places and been instructed, were directly numbered among the candidates for baptism. When all were together, they renewed their customary autumn-arrangements, and regulated all the inhabitants, baptized and unbaptized, and whoever could and would be taught (and indeed they all would) into fifty-two classes, twenty-one among the men and thirty-one among the women. They began a new catechisation of the baptized, and the children were every day catechised in a body together, besides their school-hours, when each sex was taught separately. The single brethren and boys built a separate house for themselves, where they might live and sleep during the winter. The catechist consecrated it with a discourse and prayer, and they kept also a love-feast at their entrance. He took the special inspection of it upon himself, and as he had the instruction of the boys committed to him, so he also took care that each of them might be provided in due time with a kaiak and all necessary tackle, which  
was



was given out of the common magazine to such as had no father or proper master.

The usual Sunday's and week-day meetings were continued with new grace, and the Greenlanders did not like to miss any of them without necessity. But as the meetings were obliged to be kept by lamp-light both morning and evening, on account of the exceeding short winter-days, that the Greenlanders might not be hindered in procuring food; therefore it was represented to them as reasonable, that they should provide the lamp-oil themselves according to their ability, which had hitherto been bought by the brethren of them. They consented quite willingly to it, and collected so much together, that there was even an overplus, which they gave to some poor people.

### § 9.

One ignorant soul after another of the new inhabitants was enlightned, and filled with a true longing after salvation in the blood of Jesus; which one expressed more, another less, but all intimated it by their words, and often by their tears, so that there was no room left to doubt of the sincerity of their mind. In consequence of this, thirty-two souls were embodied this year into the congregation by holy baptism. Isaac Kainæk was the first, and his sister's daughter Maria Theresæ Arnakok was the last.

Twenty-eight baptized were admitted to the holy communion, and six pairs joined in marriage. Five of the sixty-seven new inhabitants died without baptism, but they had heard the gospel, and not without blessing. Among the seventeen baptized, that went to their eternal home, the five following are the most observable.

1.) Hedwig, was baptized in 1746, became a communicant in 1750, and this year entered the married state. Her course of life was simple, and in humility joyful, and thence liable to few vicissitudes. At the capelin-fishery in Pissikfarbik she was seized with a violent colic and jaundice. When it was thought she had lost her speech, she began to sing: "Ah my heart's lovely Jesus  
"Christ,—Thou hast the softest bed,—where thy  
"sabbatic hearts can rest," &c. She pointed upwards with

with her finger, and asked those who stood round her, if they could not see our Saviour standing there with his wounds, and waiting for her. These were her last words, and soon after she fell sweetly asleep. Her exanimate body was brought to Newherrnhuth, and there buried.

2.) Beata, entered into rest after a three days hard and fruitless labour in childbed; a rare instance among the Greenlanders. On the other hand, the lately-departed Moses's widow ran home from fishing on the ice, and when she found some strangers in the house, retired to a Greenland store-house, and there bore a fine son, which she brought directly after to be baptized.

3.) Thomas, was pulled over in his kaiak by a seal \*. After some days he was found again, and buried here. He came hither in 1743 with his brother Nathanael, was baptized the year after, and admitted to the holy communion 1750. He was twice married, and conducted himself in that state like a priest of God. He was of a lively temper and a pleasant conversation. But the jewel that made him most valuable and agreeable was, a heart penetrated by the sufferings of God, so that he rejoiced whenever he heard any thing spoken or sung of the wounds of Jesus.

4.) Helena, was one of the first that were awakened and dwelt at Newherrnhuth, but went soon after with her late husband Laban again to the north; yet as they could find no rest any where, they came here again in 1743. Since her being made partaker of baptism and the Lord's-supper, she has led a quiet happy life in the converse with our Saviour; and in her long paralytic disorder she rejoiced all that visited her with her bright serene countenance, and her animating discourse about the ardent expectation she had of her release.

5.) Boaz, *alias* Okkomiak, was one of the first inhabitants here, but the brethren were obliged to wait for his entire conversion till the twelfth year. He came to us in 1738 with his brother-in-law Samuel Kajarnak. But when the assassins murdered his brother Innungeitfok in 1739, and lay in wait for his life, Samuel conveyed

\* This pulling-over happens, when the string that the bladder is fastened to, entangles about the kajak or the body of the man, and consequently the man is drawn under water by it.

him to the south for safety. In 1740 he came back, but soon proceeded further north with his brother Tussillartok. But the uneasiness of his heart drew him back again into this country. Yet he held out till 1749 before he entirely disengaged himself from the savages, and all this while his now happily departed sister Anna was forced to take up her abode constantly with him. At last he drew nearer, and as he had long counted the cost, he now gave himself up without any further demurr to the Lord and his congregation. He was baptized in 1750, partook of the Lord's-supper in 1752, and soon after was blessed to his marriage entered upon among the heathen. He had a tender feeling of our Saviour, an unfeigned brotherly love, a lowly mind, and an humble walk. He was an edification to every body in his sickness, and no one that saw him could refrain from tears of joy. Something like Jesus shone out of his face, and as he was otherwise of a silent disposition, his expressions of the wounds of Jesus, which his living faith now hoped to be gratified with the sight of, made so much the greater impression. When his brother, and some of his acquaintance still among the heathen, visited him on his sick bed, he recommended the happiness he had found, in such a lovely manner to them, that they promised with tears to seek after it too. He retained his senses to the last, and often cried out: "*O how beautiful! O how delightful!*" And when he was asked, what it was? he answered, "*My Saviour! his wounds!*" In this manner he departed hence to his everlasting abode with a smiling countenance, and left an indelible impression upon all present.

## § 10.

I shall close this year's account with some incidental circumstances. The ship arrived June 14, and sailed again in August for Frederic's-Hope, but within three weeks it returned again, having sustained much damage and been exposed to much danger in storms and ice. Consequently the south-colony was obliged to fetch their provisions from hence, and by this opportunity Mr. Buch the missionary there, came here on a visit.

This

This year one of the servants of the factory returned from a voyage southwards for the discovery of the east-side of Greenland. It seems as if he had pushed forward a few leagues further than Mr. Egede had done, and met with several good providing-places and many people, but there was so much ice, that according to his opinion it would be difficult to land there, except in the month of September.

Three years ago, two baptized families moved from another colony to their relations in New-Herrnhut, and brought a hearty letter of recommendation from their missionary to the brethren; and last year they went back again with a testimony of their good behaviour, and a letter to the missionary. This occasioned the following answer, which, for the sake of its edifying contents, I must beg leave to communicate, translated from the Danish, and omitting unnecessary particulars.

“ Sincerely beloved friend and brother in our common Saviour!

“ I am greatly obliged to you, and owe you my best thanks for your kind letter by the baptized Greenlanders, who arrived here last autumn; and having an opportunity by some Greenlanders going into your parts, I now transmit you my acknowledgements by these few lines with the utmost integrity and affection.

“ It gave me great joy, and excited me to bless and praise the Lord, when I saw by your letter, and heard by the verbal relation of the Greenlanders, that the faithful Saviour daily accomplishes his gracious promises, and blesses the publication of the gospel of his death and blood to many souls, whom, as the true Friend of men, he attracts and allures to himself, as a reward for the anguish and distress which he underwent for them; and also that in general he is daily near to you, my dear brethren, with the blessed fruits and effects of his death and blood.

“ With respect to me poor creature, I can praise my merciful Saviour, that I know and believe, all my salvation depends on my knowing the crucified Jesus, and being found in him, and that I have a righteousness



“teousness not made up of good works and external  
 “piety, but by faith in Jesus Christ, with which alone  
 “I can go to meet the resurrection of the dead. This  
 “is also what I incessantly declare to the poor Green-  
 “landers, according to the grace and power that our  
 “dear Saviour himself endows me with. I also tell  
 “them the unfathomable riches of the grace of Jesus  
 “for all that turn to him as poor lost sinners, and  
 “accept in faith the atonement and reconciliation  
 “which he made by his agony and blood-shedding.  
 “And this last winter he has blessed this simple word  
 “of the cross to some souls, who have a feeling in their  
 “hearts that they need a Saviour, and whom I have  
 “baptized. These, and the children born to the  
 “Greenlanders baptized before, amount to thirty-five  
 “souls. May the benign Saviour, who has begun to  
 “lead them to the blessed knowledge of his grace, re-  
 “veal himself further to their poor hearts, as him that  
 “imparts salvation and happiness. May he grant them  
 “to experience what power lies in his blood to forgive,  
 “purify and sanctify them, yea to make them perfectly  
 “happy in time and eternity.

“In the spring of the year 1752, an epidemical  
 “disease raged among the Greenlanders in our neigh-  
 “bourhood, of which half of the baptized people, and  
 “an incredible number of the heathen died very sud-  
 “denly. This mortality lasted the whole summer,  
 “but towards autumn most of them withdrew further  
 “north, where it seems death followed and cut off most  
 “of them. But mercy has hitherto spared mine, and  
 “those that dwell with me.

Now my dear friend and brother, pray greet your  
 “whole house, and all that love the Lord Jesus, from  
 “me, your poor but sincerely affectionate brother,  
 “through the grace of our Saviour. May the grace of  
 “our Lord Jesus be with you all, and grant you to  
 “enjoy daily the fruits of his death and blood. Think  
 “also on me, when you lie in the dust at our Saviour’s  
 “feet, and pray for me. This good hope I have in  
 “you, (O that I could but see you and speak with  
 “you!) and in this hope I conclude, with repeated  
 “heartly salutations from me and my colleagues, and  
 “with

“ with renewed wishes of every blessing for soul and  
 “ body, and remain, &c.”

## THE TWENTY-SECOND YEAR, 1754.

### § I.

**T**HIS year was remarkable beyond all others, in that the Lord in his wisdom (often unsearchable to man) was pleased so to visit the Greenland congregation, that near sixty baptized, without reckoning the unbaptized catechumens, were translocated out of this time into a happy eternity, which never happened, to such an amount, before nor since. No month but January and December, was free from instances of mortality. I shall now proceed to give the account of them, month after month, and subjoin some inward and outward circumstances relating to the course of the Greenland congregation.

The year was begun with the holy communion, at which they could be all present this time, viz. 146 persons, for they were all in good bodily health, and in such a situation of heart, that the brethren could rejoice in them.

The festival and memorial days, that fell out in this month, were celebrated with grace and joy, viz. Epiphany, which is the Heathen's festival, and the 19th of January, which is the memorial-day of the Greenland mission. On the first of these, viz. Jan. 6, was a sermon on Luke xi. 28. *Blessed are they that hear the word of God, and keep it;* and in the afternoon on Eph. ii. 19, 20. *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.* In the application, something was said about the reception among the candidates for baptism, what such new domestics of God's household have to enjoy, and how they ought to deport themselves in the prospect of baptism and the other privileges of the house of God, which they have to await. Then sixteen persons were received, viz. two married men, one single man, three married women, five widows, and five single women.

women. Afterwards some unbaptized came and expressed their sorrow with weeping eyes, that their hopes of reception had miscarried, and begged they might not be forgotten.

Jan. 19, was the monthly congregation-day. Accounts were read from other congregations among the heathen: Then was the preaching on Jer. xxix. 11. *I know the thoughts that I think towards you, saith the Lord, thoughts of peace, &c.* At which the teacher's as well as the hearers tears flowed more readily than the words. Afterwards four persons were baptized, and a sick woman in her house. At the festival agape they called to mind, to the praise of our Saviour, what an aspect things had here twenty-one years ago, and what had been done on this nation since that time. Next, the congregation-day's lesson was read and illustrated, which is commonly one of the Psalms, or a chapter out of the prophets. Then a widow was received among the candidates for baptism, and all was concluded with prayer and thanksgiving kneeling.

The other three Sundays of this month, viz. Jan. 13, 20 and 27, were solemnized as usual. In the Sunday morning-meeting, a part of the litany of the life, sufferings and death of Jesus was prayed; then a short exhortation was given to each choir, and something sung and prayed with the sucklings. It was often observed of this last, that a peculiar presence of our Saviour was perceived, who ordains himself praise from babes. The texts of the afternoon's sermons were taken out of *Eph. v. 2.* of the returns of love to Christ, who loved us so as to die for us; out of *Isa. li. 1, 2.* of the hole of the rock in the holy side of Jesus, from whence all believers were born, and from whence they derive their daily nourishment; and lastly out of *Isa. lxi. 10.* of the robe of righteousness in the blood of Christ. The last public meeting on Sundays for the church-litany, was always enlivened with particular grace, and was not willingly missed by any one.

The week-day meetings could not always be kept in proper order, because such drifts of snow were often whirled about, that the people could not set their foot out of doors. At such times the Greenland helpers kept  
a short

a short exhortation or singing-hour in their houses; and once or twice every week one of them kept a discourse in the meeting-hall. The brethren improved such days of rest in perfecting themselves in the language, translating something, or reading the instructive accounts and letters sent from Europe. But the Greenlanders that were gone abroad to catch birds before such storms, fell frequently into the most extreme danger, especially when great quantities of ice came driving again into the inlet. Some were obliged to make their retreat on an uninhabited island; some overset, and were brought to themselves, after they had been half dead and frozen; and some having spent the cold night on a piece of ice, were obliged either to go above two leagues over it carrying their kaiaks, the ice breaking often under them, or to make their way through it.

## § 2.

In February, things proceeded in the same blessed track, but their outward circumstances were no better. The feast of the presentation of Jesus in the temple on the 2d of February, being Sunday, was accordingly celebrated; only that on account of the bad weather, a sermon was kept on *Luke ii.* instead of the choir-meetings, and in the application the widowers and widows were wished such a joy at the consolation of Israel, as Simeon and Anna felt when they saw Jesus and took him up in their arms. Afterwards the holy communion was held.

On the congregation-day the 17th, after public preaching on *1 John v. 6, 7.* ten persons were baptized. They answered the questions made them with a modest readiness, and let many a tear drop from their eyes. And after a discourse about reception, eight catechumens, who had repeatedly expressed their desire, were received among the candidates and prayed for.

In general the brethren found, in the conferences they held with the keepers of classes or helpers, that the Holy Spirit wrought with great assiduity on the hearts of the new inhabitants, and they were rejoiced with charming testimonials sometimes of one, and sometimes of another.



Last month four children were born and baptized, but in this month only one. A son was also born to the missionary John Beck, who received the name of *Christian-Renatus* in baptism.

Feb. 4, a lively youth, of particular good hopes, departed this life happily of a lingering consumption. They write of him as follows: " Our Christian was  
 " born in the north, An. 1737, came to us in 1746,  
 " was baptized the year after, and admitted to the holy  
 " communion in 1750. He had a bright and ready  
 " genius, soon learnt in the school to read and write Green-  
 " landish and German, and did us great service in copying  
 " and translating. He also learnt something of music,  
 " and by that means helped to bring the singing into  
 " better order. At the same time he by no means ne-  
 " glected to attain due dexterity in the Greenland arts  
 " and occupations. No one that saw him could help  
 " wondering at him, and we hoped we should once  
 " have a serviceable helper in him, especially among  
 " the young people. Yet the thing that gave us most  
 " joy, was the tender disposition of his heart. If at  
 " any time he was overtaken with a fault, he came di-  
 " rectly to be his own accuser, and wept and prayed for  
 " forgiveness. He had a just conception of the aim of  
 " the single brethren's living together, and as soon as he  
 " heard that they should build a house for themselves,  
 " he rejoiced like a child, and did what he could to-  
 " wards it. He has particularly gone on in this lovely  
 " way since the blessed visitation two years ago; having  
 " grown wise to that which is good from sorrowful ex-  
 " perience. Of this he wrote, among other things, as  
 " follows: " I was in a wretched condition in body and  
 " soul, for I had acted like those that have no Saviour.  
 " Verily our Saviour despises no man, though he be fit  
 " for nothing but to be cast away. I was excluded the  
 " fellowship of the communicants. Then I prayed our  
 " Saviour to have mercy on me. At last he was gra-  
 " cious to me, and took me again to the enjoyment of  
 " his flesh and blood. Then my heart grew warm and  
 " happy anew. Now I have given him my heart en-  
 " tirely, and I will turn my eyes no more from him.  
 " My

“ My heart is our Saviour’s, and is one with the believers, and our Saviour is in the midst of us.”

In his sickness he often sang his favourite verses: “ O Head so full of bruises, &c. I’ll here with thee continue,—tho’ poor, despise me not,” &c. Nobody could visit him without tears of joy. When he observed that his release drew nigh, he asked several times, if the Lord’s-supper would not be soon again, and having satisfied his longing the second instant, he went to-day out of this vale of misery to the congregation above in the seventeenth year of his age; and our sincere thanks ascended with him, that our Saviour gave him to us, and left him so long to our joy and service.

The 10th, the single sister Shulamith followed him. A St. Anthony’s fire, which succeeded a boil that broke out in her face, was the means of her going to our Saviour, the unseen object of her faith and love.

The 12th, the widower Barzillai followed her, the eldest man in the place. He was a person of sense and distinction among the Greenlanders, and the head of a numerous family, most of whom came here with him and stayed; or rather his children brought him hither, especially his daughter Bathsheba, who was baptized long before him. (See An. 1746, § 2.) While he was still among the heathen, he once asked one of the missionaries: “ Hast thou seen the God whom thou speakest so much of?” The missionary answered: “ I have not yet seen him, but I love him with all my heart; and I and all true believers shall once see him with our bodily eyes.” This confident answer must have occasioned a deep impression and a great deal of reflection in him, because, after he was baptized in the year 1747, he still very often called it to mind. The brethren had cause to rejoice heartily at the still, but happy walk of this old man; and yet they did not discover till in his sickness, what lay in the deepest recesses of his heart, for while he lay in racking pains of the colic he was extraordinary happy, and when it remitted in the least, he sung the sweetest verses of the sufferings of God; among the rest: “ My own wounds of Jesus,—mine, mine ye’re surely;—it is as if you were open’d purely—for me alone.” Again: “ Thy Spirit of glad-

“ nefs give me pow’r,—heal me with all thy bruises;—  
 “ wash me in my departing hour—with thy sweat’s  
 “ bloody juices,—and take me home, when thou shalt  
 “ please,—that I in faith may end my days,—and go to  
 “ thy elected.”

A young woman called Abigail, who was baptized Jan. 19, also went home this month. She completed the number of a hundred that had gone home to our Saviour in New-Herrnhuth, and this hundred was just a quarter-part of all the Greenlanders baptized since 1739. Let their bones flourish again out of their place. (*Eccles. xlix. 10.*)

## § 3.

The monstrous cold that lasted all last month, rose to such a pitch in March, that the windows and the stones burst. At the same time there were such floats of ice, that it was but seldom any one could put to sea, and when the encreasing famine obliged the Greenlanders to venture out, the least variation of the wind put them in imminent danger. The single brother Lot lost his life by it. He had retreated to an island, and next day, when he attempted to go home, he was crushed between the ice, and driven away with it, so that he could not be saved. At last the inlet was quite covered with ice, so that a person might walk on foot from the islands six leagues off to the colony. As soon as the communication was open again, they saw and heard the great misery of the poor heathen, who came in a starving condition to get food. As long as our people had any thing, they freely parted with it, and let no one go hungry away.

They could have no thought of visiting the heathen in such circumstances, but they themselves came in their kajaks; indeed they came only out of temporal motives, but yet they always heard something on these occasions, that might be profitable for their souls in their distress, and as soon as the passage was fully open, one family came to stay. In the mean time the teachers took a particular care of the unbaptized inhabitants. They found most of them very desirous of being taught, and growing in the knowledge of the truth and the longing after

after baptism. At speaking once with an old widower, he expressed himself thus: "I am still very sinful, and  
 " when I hear how I am to get acquainted with the  
 " Saviour, I soon forget the words again. But yet  
 " I have observed three expressions, which I bear constantly in mind: 1.) Dear Saviour, I am good for  
 " nothing, have mercy on me! 2.) Make me to believe  
 " in thee. 3.) Wash me with thy blood from my defilement, and bring me into such a state, as I should be  
 " in, in order to be saved." Not long after, this man and four other catechumens were received among the candidates for baptism. But being with the rest on the fishery, he left the world before he was baptized, yet in reliance on the merits and mercy of Jesus.

The holy communion was in the beginning of the month, and the congregation-day fell on the 25th of March, the festival of the incarnation of Jesus. The discourse was on the festival-gospel, *Luke i. 26—38.* adding to it the lesson out of *Isa. vii.* Then accounts were read from the Indian congregation at Pachgatgoch in New-England, and five catechumens were received. And as the doctrinal article of the merit of Jesus's Humanity, being the ground to the sanctification of the human soul and members, gave rise to the festival of all choirs in the brethren's congregations; so also here our Saviour's meritoriously assuming and bearing the human frame was laid before the believing Greenlanders, according to their different sexes, ages and states, as the fountain and means of the sanctification of soul and body.

Soon after the widow Rebecca, the only grown person baptized this month, departed this life happily and with an earnest longing to see her Saviour.

#### § 4.

In April the cold broke at last, and the ice drove from the land to sea. Our Greenlanders, notwithstanding their distributions to the poor, had hitherto got through pretty well, though in other places many had died again for hunger. And now they could go again after their food, and brought home some halibuts and seals, which are a rarity at this season. Now also the missionaries could



could visit the heathen again, and were received and heard in a friendly manner by their old acquaintance; but yet in general they did not lay the matter much to heart. It was rather found, that the word made a deeper impression on the perfectly strange and ignorant Greenlanders, than on their old acquaintance, who were accustomed to it. Having visited in all the houses, and instructed all that desired it, in the way of salvation; they returned home, and brought a woman on a visit, and a boy to stay, with the consent of his father.

Then they celebrated the solemn and blessed season of Passion-week, read every day a portion out of the Passion-history, spoke with the communicants concerning the Lord's-supper, kept the communion-agape, and the pedilavium with them on Thursday, according to the instruction in John xiii; and in the night, in which our Lord was betrayed, they celebrated his holy sacramental supper. On Good-Friday in the morning, they prostrated themselves on their faces, and poured out their thanksgiving with many tears. Some strange heathen were there on a visit, and not without emotion attended to the inculcation of the death of Jesus in the public meetings; and some of them, who had relations already among us, stayed there.

On Easter-morning early, the congregation went to the burying-ground, called to mind the eighteen brethren and sisters by name, who were gone home since last Easter; and replete with the hope of a joyful resurrection, they prayed for everlasting fellowship with them and the church made perfect around the throne of the Lamb. After their return to the chapel, a sermon was preached on our participating of our Saviour's rest in the grave and his resurrection. Then followed the exhortations to every choir. In the afternoon ten candidates were spoken with once more, and after the festival-discourse on *Rom. vi. 3, 4.* they were buried into the death of Jesus by holy baptism. The day was concluded with the litany, at which a man was excluded the congregation for bad treatment of his domestics, which he had been often reprov'd for, but not amended. On Easter-Monday, a blessed sermon was preached on the dialogue of the risen Jesus with the two disciples going to Emmaus,

Emmaus, which made their hearts burn within them. But they were obliged to spend the third holiday in turning off the water that was risen by the melting of a deep snow and falling of a great rain, and poured every where into the house. Lastly they interred the corpse of the youth John, who had departed happily in a consumption.

Some days after, three pair were married, and then the most needy families betook themselves to their providing-places in the islands, but came again the second Sunday after Easter to the preaching and congregation-day, when the discourse was on the good Shepherd that laid down his own life for his lost sheep, and then four persons were baptized.

Many Dutch-men came to the preaching, who were amazed to find such a large flock of baptized Greenlanders. They belonged to a fleet of fourteen whale-fishers. Six of these vessels ran into Ball's-River to avoid the ice, and lay at anchor for a fortnight a couple of leagues from the colony. But the other eight were impounded by the ice without. These were not the best opportunities for the Greenlanders; and if they are warned ever so much against it, yet they cannot always withstand the allurements of a multiplicity of new things, especially of some uncommon dainty dish, by which it may well be believed many a one might stray from his heart, and lose somewhat of his connection with our Saviour. Thus it happened now, that one who was baptized but this year, having been taxed with some miscarriage, suffered the sailors to take the advantage of his resentment, and persuade him to go with them to Europe; and it cost trouble enough to divert his and the sailors' thoughts from it.

In other respects both the crew and the commanders behaved in a very friendly and discreet manner towards every body, and were very much pleased and affected with what they saw and heard. They also brought a dead corpse ashore, requesting the brethren to grant it christian burial. On this occasion they discovered, though too late, that a contagious distemper prevailed in these vessels, at least in one of them. Multitudes of Greenlanders, both christians and heathens, had crept

about in every corner of every ship, and had been treated with foreign victuals, especially with pease, which they eat with the greater excess, as sharp hunger had for some months pretty well whetted their appetite. Accordingly it was not long before a disorder broke out, first among the savages, and then among the christians, which carried off a great many, at least for fourteen leagues round.

## § 5.

In May the brethren were obliged to think of collecting wood, hunting rein-deer, and catching salmon; and this furnished them with an opportunity of visiting the heathen, as well as their own scattered congregation, and of bringing a trophy from this or the other place for our Saviour. At this period such occasional visits were perhaps the most blest; for many a wild creature that hardened himself against the truth when he was expressly applied to, was unobservedly smitten in his heart upon some outward occasion, which wrought the more unopposed, the less he regarded it at the first.

In the first part of the month many savages came on a visit: but as soon as the raging sickness made its appearance among our people, bringing in its train coughs, ear-ach, and pleuritic stitches, and carrying off somebody almost every day, they fled far away through the fear of death, and did not soon shew their faces again. But those new people that had moved to the brethren the winter or spring before, though they were not baptized, had yet known so much of the happy exits of true christians, or had profited so much by their conversation, that they had no thoughts of flying, but looked death in the face without fear. It was a little singular, that the sickle reaped its harvest properly among the baptized, and principally out of the most useful helpers. The pain at their loss, and the joy at their happy departure, kept an even ballance. But that some of the most capable heads of families were called hence among the rest, and thereby much augmented the number of widows and orphans, which was large before, was a pain of long duration; because the providing for them, and especially for the sucking children, accumulated the embarrassments of the missionaries, and the toils of the few remaining  
able

able Greenlanders, though they deported themselves in the affair as behoves christians.

The missionaries knew not in what light they should look upon this breach among their people; whether they should construe it by these words: *His soul pleased the Lord, therefore hastened he to take him away, &c.* (Wisd. iv. 14.) or by those other: *The time is come, that judgment must begin at the house of God.* (1 Pet. iv. 17.) At least, they were induced to thoughts of the last, because a certain unbridled liberty had got head, to the prejudice of the outward order, which never occurred again, at least not so generally, after this great breach. But be this as it will, they resigned themselves and their people into the hands of the faithful Creator and Redeemer of their souls, who knew how to transmute their tears into oil of gladness by ample consolation in those committed to their charge.

The first that went home, was the missionary John Beck's little daughter Elizabeth, three years old, a child that had given its parents and the Greenlanders much joy with its pretty carriage and singing of verses. She was the first of the European inhabitants at New-Herrnhuth, that was called home to our Saviour, for Mrs. Drachart was there only on a visit. The texts of the day, when the sickle made the beginning of gathering so many souls into the joy of their Lord, were very particular, viz. *A little while, and ye shall see me.* (John xvi. 16.) "So we'll stand waiting." *When the King turned himself \* to me, my spikenard sent forth the smell thereof.* (Cant. i. 12.) "My longing soul he blesses."

Soon after, Peter, one of the most eminent Greenland helpers, followed. He was baptized in 1746, and in process of time was made partaker of all church-blessings and privileges in this militant state. Even while he was among the savages, he was a man of figure, not only on account of his great family, but also of his good sense and seriousness, and our Greenlanders looked upon him as their leader. They modelled themselves all by him; and if any did not go on regularly, he knew how to bring them into order by his gentle and yet earnest method. If he himself committed a mistake, he

\* Luther's translation.



wept for forgiveness; if he had any thing that burdened his heart, he could not long conceal it. The concerns of the congregation lay very close to his heart; and when he apprehended they did not go on aright, he would say to the missionaries: "Ah, dear brethren, what must you and our Saviour feel, when it affects me so!" He was occupied day and night with the subject of God's sufferings, and what he spoke about it to his people, went from heart to heart. He had entertained thoughts of going home for a long time, and during his sickness, which beset him at Pissikfarbik at a distance from his teachers, they say, he was in the beginning somewhat thoughtful, but at last exceeding cheerful and lively, though he was commonly of a still temper. After a short but affecting farewell with his wife and three children, he fell softly and happily asleep the 25th of May. I find something about it in a letter which his wife wrote the year following, which I will insert:

"When my husband Peter was going home, he said to me: "I shall see Johannes Afferfok no more here, but he and I shall rejoice together with our Saviour; thus shalt thou write to him." He also enjoined me to adhere to our Saviour with all my heart. And now I have found, that our Saviour is my husband, and I can feel as great a longing after him, as I often did for my Peter when he tarried too long out at sea. I love my Saviour, because he loved me first. I will always place him before my eyes, and my will and my heart shall be invariably directed to him, that I may forget him no more. My failings are numberless, but I creep daily into his wounds. My heart is given to the Lamb, that he may fill it with his blood; and as children grow, so will I also grow in his blood. These my words are wrote for all the brethren and sisters in the congregation to hear. Thus saith Elizabeth."

The next corpse, that was carried to the grave, was that of John, another communicant. The state of his heart may be seen out of a letter he wrote in 1752. "I think often on you, because you are our Saviour's beloved, and at the same time I will be happy along  
" with

“ with you, and cleave to our Saviour and his wounds.  
 “ Ah! did I not feel him in my heart, I should be  
 “ a miserable man; for there is nothing greater and  
 “ better, nor any other thing to give me joy but he.  
 “ I confide in him, that he will be incessantly near to  
 “ me, and I shall never give over loving him.”

On the last day of this month four corpses were deposited in the ground at the same time, which were all quitted by the soul in Pissikfarbik since the 25th instant, viz. two own brothers Aaron and Philip, their nephew Henry, and a child Daniel. The first was one of the helpers, and a particularly zealous witness of Jesus, as well in the meeting-hall as among the savages. He was the first of his family that moved hither from the south in 1746, and soon after he drew his three brothers after him. His walk was amiable and edifying. Two years ago he wrote as follows:

“ Dear brethren across the sea, whom I continually  
 “ kiss in my heart! I cannot live without our Saviour  
 “ and his wounds. His blood makes my heart warm,  
 “ nor can I deny him my heart. This I thank him for,  
 “ and beg him to keep me so as long as I live, &c.”

His youngest brother Philip was a quiet happy soul. The boy Henry gave the brethren great joy by his lovely way and walk, and also good hopes of being soon useful, because he could read and write well. But the Lord was pleased to order otherwise than we thought.

There were seven other persons, that departed this life in several other places, who could not be directly brought hither to be buried; for at least half of the people here and round about lay sick, and their case was the harder, not only because they were still in great want, but also they were at such a distance, so dispersed, and the weather often so bad, that they could not be properly visited and attended as body and soul required; for according to human probability, many a one might have been preserved, if bleeding or other means had been timely administered.

#### § 6.

In the mean time John Beck followed the Greenlanders to the capelin-fishery, who had embarked for it too early and in a little disorder. He found them scattered,

scattered, and almost every one sick. Their joy at his unexpected arrival (for they had left him sick at home) made most of them gather round him, though the calamity was thereby only increased before his eyes, especially when he saw so many children, whom nobody could provide food for. Inwardly he found them all pretty much resigned, and most of them ardently longing to go to our Saviour. He visited them continually, and kept an enlivening discourse sometimes in one tent, and sometimes in another. Many of the current words of the day were delightfully applicable to their case, as: *I know that my Redeemer liveth, &c. We shall see him as he is. He shall change our vile body, &c.* But he himself was not long well, for a quotidian fever or ague so enfeebled him, that he could scarce walk with the help of a stick. Mean while he kept the Whitsun-festival with the few that could come to him, and preached on *Acts ii.* Soon after he was rejoiced with a visit of Matthew Stach, who came lately with the ship, and was to accompany the catechist Ballenhorst back, whose place of inspection over the youths Matthew Kunz was come to supply. He came out of Moravia, and had been in Labrador two years ago. Now as some corpses already lay above the ground, and more were expected, which could not well be conveyed far for burial, and yet they did not like to bury them in scattered places, therefore they looked out a suitable place for a burying-ground in Pissikfarbik, consecrated it on the 12th of June with prayer, and interred the three first corpses, viz.

1.) Peter, a married man, who came to the brethren in 1745 like a wild lion, but was soon converted into a gentle lamb. His wife, the happily-departed Sophia\*, was baptized in Kangek long before him, and we may say that this her husband was the principal, yet not the only prize she won by her testimony and faithful perseverance.

2.) Sibylla, a widow; she was laid hold of in 1740 by the late Samuel Kajarnak's words, but was obliged to follow her husband Tettamak, the well-known angekok and murderer, twice to the north. But after his death she came with her three children, and obtained the joyful

\* See the year 1744, § 2. and 1751, § 7.

accomplishment of her wish, to live with the believers, to be baptized, and now to go to our Saviour.

3.) Martin, a child, a year old.

The other bodies had been carried to New-Herrnhuth; besides these, Joseph, a married man, had been overset by a seal and drowned. His two brothers-in-law were but lately buried, so that three own sisters entered into the state of widowhood pretty much about the same time, and many children became poor orphans.

Scarce a day past in New-Herrnhuth without a burial; nay once three corpses were laid in the silent tomb at one time. I shall mention some of them.

1.) The widow Veronica; she often wept about her sinfulness, but rejoiced that she had a Saviour that receiveth sinners.

2.) Mary Barbara, a blessed helper among the married women, a faithful mother and benefactress to the poor, a heart that adhered to our Saviour with tender affection, and one who imitated Mary by pondering every thing she heard in a calm and peaceful heart. In a letter of hers she says: "When I think of you, my eyes run over with tears of love; and when I go from hence, I shall rejoice with you in the eternal state, where we shall behold our Saviour with his wounds without intermission, and walk before his face. I kiss his wounds, because I love them; and I rejoice, though I am very poor and sinful, for I know that my Saviour will think of my sins no more. I greet you all, and you have me for your sister, Mary Barbara."

3.) Andrew, an extraordinary sensible and useful helper and witness among his people. His discourses in the meeting-hall had something peculiarly agreeable and heart-affecting; and when he spoke with the hearers, it was attended with concern and cordial compassion at their ignorance and misery; so that they seldom went away without feeling something. He himself had a tender heart, and our Saviour's electing him, seeking him, bringing him on his arms to his flock, and letting him have pasture on his merits, was so great and important to him, that he could seldom speak of it without tears. This also was commonly the subject



subject of his discourses to his countrymen, and both they and the Europeans had a great love and regard for him. Two years ago he dictated the following words in a letter: "I hang upon and clasp our Saviour continually in truth. He takes all pains to keep our heart as a clear fountain, even when we are scattered among the heathen. We are acquitted from punishment, because our Saviour took it upon himself. O let us heartily rejoice every day in our Saviour."

They received an account from Pissikfarbik, that some were again departed this life, and interred in the burying-ground there; however most of them recovered, and could lay in the needful stock of capelins. They kept also together, and followed the two helpers, to whom the missionary had committed the general inspection when he took leave.

### § 7.

The beginning of July, most of them came back from the capelin-fishery, but many others were dispersed in the islands and the sound, and could not well come home for sickness. The turf-labour, which takes up most of the brethren's time in this month, gave them an opportunity of visiting them frequently. Most of them came home when they heard that the Lord's-supper would be administered, and it was found that their soul hungered the more after it, as they had partook of none since May; and many had found in the sickness they were recovered from, how necessary it is to come into a true and close connexion with our Saviour. The sickness now began to slacken; however the following persons, among others, departed in this month.

1.) Caroline, a very sensible young person, who was soon to have been confirmed for the Lord's-supper. She was with her mother and the rest of her relations when she grew sick, expressed uncommon cheerfulness under it, comforted her mother and her brothers and sisters that wept over her, and sang herself into her happy sleep.

2.) Wilhelmina, one of the booties that were gained on that perilous voyage from the north, 1746. She was a respectable discipless of Jesus, who as a poor sinner tenderly

tenderly loved her unseen wounded Friend, and like Tabitha, had a maternal compassion and active sympathy towards all that were in need, especially poor little children. Her little daughter, three years old, followed her an hour after, and was laid in the bed of earth in her arms; and a fortnight after, the remains of her husband Noah were also deposited in the refining earth. He likewise was a peaceful, uninterruptedly happy disciple of Jesus, and an useful helper among his nation. I find the following words of his: "My heart leaps within me, because my Saviour has accepted of me. Though I have not yet seen his wounds, yet I can never let them go out of my mind. Thanks be to God, that my soul hath found a place of rest there. Now my joy in my Saviour will have no end."

This was the last that finished his race by occasion of the infectious disorder that had reigned for three months. Yet towards the end of the year, his two children followed him, so that six persons died out of one family. Thus in all thirty-seven persons were carried off, and, except perhaps a couple of children, by this pestilential disease. This made a great breach; yet no one repined at their entering into the joy of their Lord, which is so ardently desired by all children of God, but rather rejoiced, though with a mixture of tears, that so many were again delivered from sin and from all the calamities of the earth, and transplanted into everlasting security and rest in the wounds of Jesus. The Ordinary of the brethren sent from England his thoughts upon it to the missionaries in the following lines:

The many Indians happy end  
 (O what a play of grace!)  
 Doth many tears of gladness blend  
 With those of tenderness.

That dreadfull'st thing in nature's views  
 Kept else, as *Paul* doth say,  
 All their life long, their minds obtuse  
 Thro' bondage and dismay.

That

That now they fly without recoil  
 To Jesu's loving arms,  
 Demonstrates, that his gladd'ning oil  
 Their spirit also warms.

## § 8.

Scarce any of the Europeans here or at the colony escaped this year without some disorder or other; among the rest, the factor Mr. Molzau struggled with a severe sickness, and recovered. Soon after he and his family went back to Copenhagen, and not long after that, he departed this life. He had been thirteen years at Good-hope, was a lover of Jesus, and a particular friend of the brethren. His place was supplied by Mr. Lars Dalager, who before had lived as factor in Frederic's-hope. The preceding month the ship went to Fisher's-Inlet, thirty-six leagues south of Good-hope, where a factory was established for trade. The brethren Matthew Stach and Michael Ballenhorst, who went in her to Europe, took this opportunity to visit the heathen at Fisher's-bay.

Our Greenlanders, having been at the congregation-day on the 4th of August, now betook themselves mostly to the halibut-fishery at Kookoernen, which turned out very poorly this time, on account of the misty and snowy weather. The brethren visited them frequently, especially as about this time they buy many of these large fish of them, and salt or dry them, which is a third part of their provision. This time there was little to be got. At such visits, and at the reindeer-hunt, an opportunity often presented itself to get hold of the hearts of the heathen, or at least in the meetings appointed for the baptized, to which some heathen always came, to blow up the spark that lay in them before, or to scatter some new seed.

A pretty large number of Greenlanders came from Disko on a visit. A widow of their company staid here, and three single people came from the bay with the same view. An infant, and also a little girl, ended a short but chearful life.

## § 9.

In September the Greenlanders catch the most seals in the sound; in this month there was a great deal of stormy weather, which drove these creatures in abundance out of the open sea between the islands, therefore the capture of the Greenlanders turned out very successful, but the salmon-fishery of the European brethren was quite spoiled. However, they could contentedly brook their loss, or repair it some other way, and thank their heavenly Father for the gifts he had so bountifully enriched the Greenlanders with, that the many poor widows and orphans might not suffer hunger and perish, as is common among the savages. And yet they had so many poor to provide for, that they could this time spare no more than thirty-six barrels for the factor, which was but half the quantity vended last year.

The stormy weather also hindered the Greenlanders from coming in such numbers as usual to the Sunday's-meetings, nay only half of them could be present at the Lord's-supper and the ensuing congregation-day. The brethren visited them the more, and kept meetings with them, and the heathen that desired it. One of the helpers who had been hunting rein-deer for some time, came home with the joyful account, that he had spoke with many heathens in the upper parts of Ball's-River, who heard his words with pleasure. Some days after, another came from the Amoralik-Bay, and brought the real blessed fruits of his testimony with him, *viz.* two families, one consisting of eleven persons, and the other of three. They had lived one winter with the brethren fifteen years ago, but had kept aloof ever since, and now at last willingly submitted to the gentle yoke of Jesus. A woman died out of one of these families, in a fervent desire after baptism. A servant of the factory brought again two women that were stirred up, to the Greenland congregation, from Pissugbik. Two own brothers, whose sisters lived here before, came from another district to stay here. Thus many of the baptized drew most of their relations after them, and whoever once resolved to live a while with the believers, to be instructed, and to forget the vanities of the Greenlanders, could not long withstand the grace that prevailed in the Green-



land congregation, nor refrain giving themselves up entirely to their Redeemer as his property. It was perceived in most of them, that, wild as they were when they came, still the Holy Ghost had made some preparatory work on their hearts in one way or other, which they afterwards knew what to call, when they were quite thawed, if I may so speak, or fully roused from their sleep, and now better understood themselves and the wonderful leadings of God in the light of Jesus's wounds.

A son was born in this month to the missionary Boehnish, and named *John* in baptism. Two children and a widow went over into a happy eternity. The latter, *viz.* Anna-Catharina, was a communicant and a handmaid of Jesus. The time she lived in the married state with her happily-departed husband Leonard, was short, but agreeable and happy. After the birth of her first child she fell into a consumption, and this terminated in her final release, which she ardently waited for.

#### § 10.

In October the Greenlanders remitted their toils, and dropped in one after another to repair and re-occupy their winter-houses. Then their public and select meetings came again into compleat order, and the labourers could join counsels with the Greenland helpers for the benefit of the congregation. Their principal deliberations this time referred to the families that had lost their heads and providers. If there was a grown son still left in a family, he had the maintenance of his mother and his brothers and sisters assigned him. Other rising children were distributed in other families, to be trained up to the Greenland manual occupations. But those that could not yet serve in the families, stayed still with their mothers; or if the poor children were bereaved of their mother too, they were given in charge to some other Greenland sisters to be educated, and if there were any sucklings, they were obliged in their turns to nurse them too\*. It may be easily imagined, that notwithstanding

\* There is nothing that the Greenland mothers are so covetous in, as the point of giving suck, and it is because their own child may have no rival

standing all the willingness of the Greenland families, in which those that were not rich often put to shame those that were, yet the missionaries must have had trouble enough. Their finances also were drawn upon from various quarters; for christian compassion called upon them to clothe some poor children, and to provide boats and utensils for many boys, that they might learn to provide anon for themselves and theirs, so that no one might lie a burden upon the rest. For our brethren had neither will nor ability to maintain a parcel of poor people, whom they had neglected to train to labour in their youth, at the expence of their good friends; but chose rather to spend so much upon them in good time, as would enable them once to work with their hands, and to provide for themselves and others.

A couple more heathens came to stay here, but they were of the helpless sort, who were obliged to live on their friends. Among the five persons that departed this life in this month, were four boys\*, who began to bring in something, and this enhanced the brethren's burden with regard to the rest. But they were habituated to hope and believe where nothing was to be seen, nor was their hope ever yet put to shame.

On the communion-day this time, an agape and *pedilavium* were held, as was customary directly after their entering the winter-houses, because the brethren then can speak with all of them, and remove any thing amiss that had occurred. The next day the sick had their portion of the holy sacrament carried them in their houses. Then they spoke with the rest of the baptized, and lastly took a view of the unbaptized and the new inhabitants, and wrote down and arranged them for instruction. The

rival in the love and nourishment of their bosom. In this case there is no thought of compassion from a Greenland woman; so that there is no other alternative for an unfortunate father, that cannot bear to see the lingering death of his motherless infant, than to bury it alive directly, because he can procure no proper aliment to sustain its feeble nature. Therefore the reader may be assured, that it is no small conquest of grace, when a baptized Greenland woman suckles a strange child.

\* One of these was Hosea, a boy thirteen years of age. The account of him says, that he had a tender heart towards the wounds of Jesus, was always chearful, took great delight in reading and writing, and was like a school-master for the little children in the Greenland house. In his sickness he sang constantly till he expired.

whole number of the latter, great and small, were above seventy souls.

The Greenlanders went still abroad diligently to catch seals, and though they were often overtaken by storms, where many a one lost his boat, yet they all escaped unhurt. Such a storm surprised the traders between Good-hope and Fishers-Lodge; they went out with two boats to buy blubber, and one of the boats was overset and a man perished. The rest caught hold of the keel of the overturned boat, and two hours after were saved at the last crisis.

### § II.

In the beginning of November the classes were renewed with 324 persons, and the school prosecuted with thirty children. The helpers gave the missionaries joy, by an account of the good inspection some of the parents had over their children, when they were not at school. They also heard that the new inhabitants were very much pleased with their residence here, did not like to lose one meeting, and expressed themselves so in their classes concerning the desire of their hearts, that they could entertain good hopes that one and another of the catechumens might soon be baptized. When the brethren came to speak with them, they found that the report of the helpers had good grounds, and accordingly on the ensuing congregation-day they received three persons among the candidates, and at the Lord's-supper three baptized were confirmed for the enjoyment of it the next time.

Now and then some heathens came from Kangek on a visit; and one family of four persons were brought hither from the sound, who had long had a desire to come nearer to the believers, but they could not gratify it till the tragical death of the head of their family, who was murdered by the heathen in pursuance of an accusation of sorcery.

A baptized woman of the colony also came, and begged leave to stay with her friends here. But she was sent back with the answer, that according to an agreement made, they could not receive her without a written permission from the pastor who had the care of her soul.

Two children deceased in this month. One of them was the boy Ezra; he was a very lovely child, in whose  
hear

heart the baptismal grace displayed itself in an uncommon manner, and gave hopes of his turning out well. He was the last that departed this life in this year.

Some convinced heathens came from Fishers-bay on a visit. One of the traders there endeavoured to do good among the Greenlanders, and begged for some translated hymns, which he would read to the perfectly ignorant heathen, who had however a desire to learn something: for he had perceived that they readily learnt by heart the little ejaculations in rhyme, and that the hearts of many heathens in this country have been prepared by them for the fuller embracing of divine truths. Accordingly the missionaries sent him some verses easy to be comprehended, and containing the grand truths of the christian religion: and by this means the foundation was laid to our acquaintance with the heathen of those parts, and to our blooming Greenland congregation now gathered there. The verses they sent, were: "O Jesu Christ, all praise to thee,—that thou vouchsaf'dst a man to be, &c. The world's Creator sovereign—assum'd a servant's body mean, &c. O wonder far exceeding— all human pow'r and sense,—heav'n's Sov'reign was seen bleeding,—to wipe off our offence, &c. I have nought worth the giving—to thee, while here I'm living, &c. Thy five dear wounds torn wide for me,—my rock-holes and my refuge be, &c. The soul of Christ me sanctify, &c. O Jesus Christ, thou only Son—of thy celestial Father, &c. In thy blood, shed for me,—I will baptized be, &c. Haste, Lord, within my worthless heart,—to form thyself a shrine;— for me a poor and sinful worm—thou shed'st thy blood divine, &c. Lord Jesus Christ, thy death, &c. How do you think it then will be,—when Christ shall come in majesty?—perhaps we then shall fear!—O no, the tears will freely flow,—we at his feet shall fall down low—and say, dear Jesus, here we are."

### § 12.

This year there were no ignorant heathen to visit and instruct, because not one Southlander took up his abode in the islands this summer, which they use to do almost



every year when they steer northward, and because all that came back from the north, went directly further south, for fear of the sickness among us. However, the few old inhabitants of the isles were visited, because there were some souls laid hold of among them. Such a visit is recorded as follows.

“ Dec. 2, we and some Greenlanders went to see  
 “ the heathen in Kookoernen, and landed on an island  
 “ near three houses. Milluktuarak received us in his  
 “ house with joy. We spoke every day with him and his  
 “ household, and kept every evening a meeting for our own  
 “ people, when the heathen might also hear if they  
 “ would. Some were very attentive, and it might be  
 “ seen by their wet eyes that the word of Jesus’s suffer-  
 “ ings had struck their hearts. As it changed to bad  
 “ weather, we were obliged to stay five days with them;  
 “ they were not tired of us, but shewed us all kindness.  
 “ Our Greenlanders talked a good deal to them too,  
 “ which was a blessing to them. The 7th, we recom-  
 “ mended them to the grace of our Lord, and exhorted  
 “ them to apply every day to our Saviour, who would  
 “ gladly be near to them even in this remote place, and  
 “ therefore they should intreat him for salvation in his  
 “ blood. Then we went to Kangek, and lodged with  
 “ our old acquaintance Tuffillartok, the late Samuel’s  
 “ brother-in-law. We spoke with the whole family,  
 “ but his son Siuana in particular entered into an essen-  
 “ tial discourse with us about his heart. The 8th, we  
 “ visited further north, and brought one of our bap-  
 “ tized with us, who had nursed his sick brother all the  
 “ summer till his death, and by this opportunity had  
 “ won his sister, who now went with us. We came late  
 “ and in great danger to our former quarters again;  
 “ mean while some of the traders were come there. We  
 “ kept a discourse to the heathen, and laid them in  
 “ prayer on the heart of him who had purchased them  
 “ with his blood. The 9th, we set out on our return.  
 “ The above-mentioned Siuana with his family, and  
 “ two single women, went with us. There are only  
 “ seven small houses in Kangek this winter, and very  
 “ few people in comparison to former times. Those  
 “ who were prompted by a desire after our Saviour, ga-  
 “ thered

“thered round us directly, to see and hear what our  
“Saviour does for his people.”

The last congregation-day of the year fell on the 15th of December. Letters were read from the Negroes in St. Thomas's and the Indians in Pennsylvania, and were heard with great impressiion. Some of the young people staid in the hall between the meetings, and exercised themselves in singing. The sermon was on *Eph. i. 7. In whom we have redemption through his blood, &c.* After reading and illustrating the bible-lesson, six catechumens were received among the candidates for baptism. The litany made the conclusion of this blessed day, as usual on Sundays.

As the Greenlanders are wont to treat one another about the solstice, in order to express the joy at the return of the sun, ours were allowed on the 22d of December after the Sunday's preaching, to have a meal together in fellowship in four houses, at which however all the usual merriment and riot of the heathen was dropped\*. This is what we may call the Greenlanders new-year. As the feast of Christ's circumcision, and the consideration of the name *Jesus*, falls upon the common European New-year's day throughout all Christendom: so the brethren have combined the consideration of the heart-affecting history of the apostle Thomas, according to *John xx. 24—31*, ordinarily fixed to the 21st of December, with this new-year of the Greenlanders; and at these festivities of our baptized, the reader may believe, that more is spoke of the wounds of Jesus, than of the sun. *Blessed are they that have not seen, and yet have believed.*

The Christmas festival was celebrated in the manner often described before. On the third holiday all the catechumens had a lovefeast, and the longing of their hearts was spoke about. The 28th, being innocents-day, there was a truly lively catechifation with fifty-four little boys and thirty-five little girls. There were some stirred up heathens from Kangek present at the

\* Some of our people being once invited by the others to the Greenland sports, they answered: “You know, that we have quite other sorts of pleasures, viz. our Saviour and his passion. This pleases us, though it does not please you. Your vanities suit your taste, but they do not suit ours,” &c.

Christmas-meetings, and according to the relation of the helpers, they were laid hold of anew.

The new-year's vigil was begun with a discourse on *Pf. xix. 1—3.* and then the works of God in this place were brought to remembrance to his honour. This year forty-eight souls have been incorporated into the congregation by holy baptism, and thirty-eight heathen came to tarry here, four baptized have been admitted to the holy communion, four pair married, eleven boys and five girls born, and fifty-seven souls have been translated to their eternal home. At the passing out of one year into another, their particular thanks were rendered for all this; for the recovery of so many sick, when scarce one remained uninfected; for the faithful care of their heavenly Father in their outward need, when their best providers lay sick in the best providing-time; for the blessed progress of the gospel, and the powerful proofs of the blessed Spirit's influence on the souls at the public meetings and in private life; for the rest from without; for the kind guidance and preservation both of the missionaries and Greenland helpers in their frequent visits to the heathen; for the blessing constantly resting on their witness among the heathen; and for all that had slipped the memory, notwithstanding the fulness of the heart: I say, for all the specified blessings, the holy Trinity was thanked and praised on their knees with innumerable tears and unutterable aspirations; they also implored the continuance and increase of grace, and especially the daily near presence of the Head and Lord of the congregation in his wounds glory; and last of all the congregation was reminded of the first word of the past year: *Oh my people, remember now, [such and such past circumstances,] that ye may know the righteousness (goodness) of the Lord. Mic. vi. 5.*

### THE TWENTY-THIRD YEAR, 1755.

#### § I.

**M**ichael Ballenhorst, who came to New-Herrnhuth with the new house in 1747, and as he very soon learnt the language, was appointed catechist; went  
last

last year on a visit to Europe. He went first to England, where the Ordinary of the brethren then was; there he was ordained a deacon in the brethren's church, and afterwards visited the congregations in Germany. In Herrnhuth he was joined in marriage with the single sister Dorothy Teicher, who came out of Moravia, and soon after set out on his return to Greenland. He got *Peter Rudberg* for a companion, and came to New-Herrnhuth after a voyage of six weeks.

The ship soon proceeded further to settle a new colony at the place called Zukkertop, sixty leagues north of Good-hope. Afterwards the Danish catechist *Berthel Larsen* went thither to instruct the heathen; he had been sixteen years at Good-hope. The ship touched again at Ball's-River in its return, and took to Europe the hitherto deacon in outward matters *John Soerensen*, his wife, and four daughters, belonging to him and the other two missionaries, who at their repeated request had obtained leave to have them educated in the nurseries of the Unity. Till his return, the newly-arrived *Eilenhorst* took the charge of the external diacony, entered also on his post as the nearest assistant to the two missionaries, and endeavoured to introduce his fellow-traveller *Rudberg* into the language, and the inspection over the Greenland youths.

## § 2.

As to the Greenland congregation, it proceeded this year with blessing, without any particular alterations. Their manual employments were directed by the seasons of the year and circumstances of the weather; in which is displayed, even in these most remote and sterile parts of the world, the wonderful hand and wise providence of the Creator. For having this year such a mild winter, that it often rained in January, and was not colder than in summer, it caused a scarcity of sea-fowl, which flock only in the severest cold between the islands, but on the other hand they were supplied with a good number of seals, which are generally rare at this time of the year; although, in catching them, the exceeding stormy weather exposed them to frequent dangers, in which three this year lost their lives; and one was forced to endure out the storm a whole night in his *kajak* upon a small rock,



rock, the high waves oft-times beating quite over him, which carried away his seal and all his tackling. No severe cold set in till March; which was then accompanied with such furious tempests, as did much damage to the dwellings, and raised the sea to such a degree, that several womens-boats and kajaks, with their tackling, were carried away from land by the waves. And in April, a sudden thaw ensuing, and the deep snow being put in motion by the abundance of rain that attended it, the quite new church at the colony was in the utmost danger of being swept into the sea, by the water and snow together forcing their way into it, whereby all within was thrown on heaps, without the possibility of coming at it to save the least thing.

About this time the Greenlanders took their boats and tents and resorted again to the neighbouring islands to provide their sustenance, after they had spent the Easter-holidays all together with blessing. At Whitsuntide they all returned again, celebrated the festival with joy, and then, like good children, harmoniously disposed themselves to go to the capelin-fishery all in a body together, because there were very many widows and single persons, who had no boats nor families, and therefore were obliged to be interspersed among the rest, in order to be enabled to procure their sustenance also. The brethren write,

“ It was a particularly happy and blessed Whitsuntide, and we had cause to bless the Spirit of the Lord for preserving our Greenlanders together in one mind in these hard times of great poverty among many, and for now making them so willing to go out in fellowship, and to assist one another.” On Whitsun-Tuesday, being the 20th of May, after an affecting farewell, they set off, under the inspection of a missionary, with twenty-seven women’s-boats to Pissikfarbik, and the accounts received of them from time to time, were agreeable. They loved one another like children, learnt to bear one another’s burdens in all difficult circumstances, hearkened to their teacher, were abundantly blessed in externals, and all well in health; and at their mattins and even-song the Lord owned them as the sheep of his pasture. This was found to be so in fact, on their  
being

being spoke with, at their return, previously to the holy communion, to which most of them came with humbled, hungry, and chearful hearts. And the Head of his body owned his members.

They then separated again, as usual, to their several providing-places, and were visited from time to time by their teachers. At the usual time the greatest part came to the holy communion, and the nearest at hand to the Sunday's meetings, when they brought also the children, born abroad, to be baptized.

### § 3.

In the mean time there were not wanting heathen, who visited at New-Herrnhuth, and attended the meetings or even a baptismal solemnity, of which they always carried an impression away with them. Especially in summer many Southlanders came to visit, in their way to and from the north. As ignorant and unpolished as these people were, some of them were desirous of hearing somewhat; and though, to all appearance, they went away as they came, yet all was not to be looked upon as labour in vain; since former experience has shewn, that in many, several years were required, before the seed of the word of God could spring up, and so far change their minds, as to make them only determine to live with the faithful, and quietly attend to the work of grace. One of these people stayed immediately, and many resolved to live in the neighbouring islands; where they might be come at, and spoke more closely with.

It was observable, that generally a desire after salvation arose first of all in the children. This year afforded many instances of it, and the merchants found, on their travels about their business, children, whose parents were entirely heathenish, and yet they could repeat and sing several verses, and they wept at their departure, that they could not go back with them to the believers.

Neither did the annual dispersion of the Greenland brethren among the savages ever fail to be a means of gaining many souls. They did not indeed force the matter upon them, as formerly, but whenever they were desired, or but the least occasion was given them, they delivered a testimony of what they had experienced. Where-  
ever

ever a company of baptized had pitched their tents together, one of the helpers used to keep their morning and evening-meetings, to which the heathen were admitted. The factor was full of his pretty accounts how things went at those times; for on his travels, he lodged a night with our people, and was present at their evening-meeting. The Greenland helper spoke in a simple but edifying manner, and chiefly of himself, how happy he was in the converse with our Saviour, and, on the contrary, how painful it was to him immediately, if he had not an abiding sense of him at all times and on all occasions in his heart. He then gave a word or two of exhortation to the rest, who lent a very attentive ear. Their devotion, and especially their singing, pleased the factor very much.

It is a great pleasure to the Greenlanders, when sometimes one of their countrymen keeps a simple discourse to them. They are particularly attentive on such an occasion, and a testimony to some such purport as this: "Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest," (*Eccius. li. 27.*) gives great weight to the exhortations of their foreign teachers, whom the heathen would willingly look upon as a quite different class of men, and leaves them no manner of subterfuge.

#### § 4.

But we are to form no other conceptions of the discourses which the Greenlanders keep, both abroad, and, during the winter, about twice a week in the hall, but that they are simple confessions and declarations of their own state, going from the heart to the heart; although some are at no loss to support their proposition with a text or two from the Bible, and to introduce likewise strong exhortations, or, according as circumstances require, serious reproofs. Their chief topic is the passion and merits of Jesus, and how men may experience the forgiveness of sins in his blood, and grow and advance in the saving knowledge of Jesus Christ, or in daily communion with him. They speak of these things from their own experience, and that with an ingenuous acknowledgement of their own defects, which has a better effect

effect upon their people, than if they were to alledge well-meant, but ill-applied scripture-illustrations, the produce of laborious study or conceited wisdom, such as is not to be looked for among the Greenlanders; or than if they were to assume a nauseous self-sufficiency, and reprove matters which the hearers could retort upon themselves.

But little of their discourses is noted down, as the writer often had not time for it just then, and so forgot the best part\*; yet so much we see, that after the manner of all simple, perhaps I ought to say, all original nations, they make use of similitudes. Thus when they were once going out among the savages, one of them spoke as follows: "They should take notice how the  
 " servants set off the hall, at a festival, by strewing sand  
 " about. Thus, wherever they came, and were scat-  
 " tered about like sand, they ought to adorn the doc-  
 " trine of our Saviour in word and walk, and endeavour  
 " to scatter something into the very hearts of the sava-  
 " ges; by this means they might keep a daily festival to  
 " our Saviour." Did the Greenlanders know any thing of the use of salt, or had ever seen corn sowed, this Greenlander would perhaps have made use of the similitude of salt, or of the sower, according to *Matt. v.* or *xiii.* If one of them would exhort his people to a true desire after our Saviour, and to an unintermitting pursuit after grace in his blood, he uses the comparison of ground parched and chapt by the heat of the sun, and of the refreshing rain; or of gnats, which cannot be kept off from sucking blood from men; or of children, who, as soon as they awake, cry for food.

The oft-mentioned Daniel, once began his discourse in this manner: "My dear brethren, when children  
 " get up, they say to their parents: I am hungry or dry,  
 " and the mother cannot forbear giving them what they  
 " want. Just so does our Saviour deal with us, if our  
 " hearts do but at all times hunger and thirst after him.  
 " He has saved us with his blood. What shall we do

\* This reason has also been alledged to me, that the Greenlander, in uttering the conceptions of his mind, has often such an unusual way of joining many words and ideas in one, that this one word must in German be largely paraphrased, and yet the true sense cannot be fully expressed.



“ unto him? or what return shall we make him for it?  
 “ None, but continually to look to his wounds, and  
 “ let the heathen know what he has done for us.” &c.

Another time he said: “ Ye are sensible what an ab-  
 “ horrence we have for the blood of the slain, and, if  
 “ any of it should fall upon our clothes, we should  
 “ wash it clean out, or throw the garments away. But  
 “ we are quite otherwise disposed with regard to the  
 “ blood of our Saviour. It shall be our ornament,  
 “ whenever a good portion of it falls to our share. Oh!  
 “ if we have but once got a taste of this precious blood,  
 “ it is of so sweet a flavour to us, that we cannot regale  
 “ ourselves enough with it,” &c.

The same person, in some letters, expressed himself thus: “ I have been this summer hunting rein-deer;  
 “ and while I was wandering about in the wilderness, I  
 “ prayed our Saviour to lead and guide me with his  
 “ grace. For I know that I am a poor and wretched  
 “ man, if he is not continually near me, giving food to  
 “ my soul out of his wounds. My faults and infirmities  
 “ are numberless; but my Saviour knows them all, for  
 “ he knows my heart; and therefore I at all times ad-  
 “ dress him as a sinner. Thus the holy Spirit directs my  
 “ heart to his wounds, and I feel that our Saviour loves  
 “ me, who always chuses none but the poorest of men.  
 “ Therefore I need not be sorrowful. — — I will now  
 “ tell you my desire: You know, how children are to-  
 “ wards their parents; thankful and obedient. Just so  
 “ would I be towards our Saviour. I am also sensible,  
 “ that I have had two sorts of life; the first was in per-  
 “ fect darkness; but, our Saviour having fought and  
 “ found me among the savages, I now live in his light,  
 “ in his blood.—When we are sensible of our wretch-  
 “ edness, our eyes flow with tears: but when we set be-  
 “ fore us our Saviour on the cross, we cleave to his side,  
 “ as the nepiset-fish to the stone\*, and all the time we  
 “ retain a sense of our own wretchedness. Here have  
 “ you the thoughts of my heart.”

### § 5.

Besides the journeys which their seeking of provision,  
 or the visitation of their own Greenlanders while abroad,

\* See B. II. §. 10.

gave occasion to, and which chiefly fell out in summer; the brethren went twice to visit the heathen expressly, in spring and autumn. The first time, they baptized the child of a believing couple, after a discourse upon the words: *I stand at the door and knock*, &c. delivered chiefly with a view to the heathen. Afterwards they spoke a good deal in a more particular manner with them. This was in Kookoernen. But they came to Kangek at a wrong time. Several boats of Greenlanders were just preparing to remove their quarters, who visited all the places where they had before lived, and joined with those that stayed behind, in bewailing all who had died during their stay there.

At the last visit, besides women, to help to row, four of the Greenland helpers went along with them to Kookoernen. "The heathen (say they) received us kindly. Upon our entering into conversation with them, a man pleaded his ignorance as an excuse for himself. This gave occasion to a discourse concerning Jesus, the true light, that will lighten every man and save them by his blood. Some very pretty children were there, to whom it was a pleasure to have to do with us, and it would have been a greater pleasure to them had they been allowed to go with us. The next day I let our Daniel keep a discourse. He testified with great freedom, that he was formerly equally blind and dead, and yet full of dread for futurity; but that since he became acquainted with his Reconciler thro' blood, he was very happy; and this he could not conceal, but was desirous of declaring it to every one, in hopes that others may learn wisdom also, and have their eternal welfare at heart. The heathen were very attentive to what he said. Oct. 29, we went to some other houses, wished them the peace of God, and where they received us, we spoke of the love of our Saviour towards all men, and especially towards them in this their day. A woman was very attentive, and spoke every word after me. She said to the Greenland sisters, that she had also formerly some sense of our Saviour, but had now lost it, and wished much to be with us, in order to seek again what she had lost; but her husband had yet

" no

“ no mind for it. The 30th, we were obliged to lie still  
 “ because of the strong wind, and had an opportunity to  
 “ speak a good deal with the heathen. The 31st, we  
 “ returned, and had such a high sea, as if the waves  
 “ would swallow us up, but we got home safe and  
 “ well.”

Moreover the brethren were invited both by the traders and the Greenlanders in Fisher's-bay to visit them, and rather still, to live there. Many of the heathen of those parts, in their passing to and fro, had a desire excited in them to be acquainted with our Saviour and to be baptized, partly while they were in New-Herrnhuth, and partly in places where they had sojourned, in company with our Greenlanders; and their desire was increased by the forementioned hymns: but no visiting, much less living there, was to be thought of for the present.

### § 6.

In the mean while the Greenlanders were again moved into their winter-houses, rich in God's temporal blessings, (of which they were again able to part with a considerable quantity, to every body's surprize,) and full of hunger and desire after the word of life, which was particularly observable on Sundays, when the hall was by far too small, especially at the meeting for the litany; so that, notwithstanding the cold, the hot fumes in the hall rendered it almost insufferable. This made it necessary for the children to stay away; but as they did not like to lose this blessed part of divine service, it was performed with them the next morning, instead of their usual catechisation. Their schools were also set on foot again, and the three missionaries so divided the business between them, that one taught the boys to read, another the girls, and the third the grown persons to write. The catechisations and singing-schools were kept with the young people of both sexes, at certain times, by each alternately. One of the biggest school-boys once wrote to his master the following letter: “ As I feel in my heart, that I am a poor  
 “ sinner, I often pray thus: Dear Saviour, give me  
 “ continually a deeper sense in my heart, that thou hast  
 “ died for me on the cross. It is fastened in my mind,  
 “ that blood and water flowed out of thy side. This I  
 “ cannot

“ cannot possibly forget, while I am here upon earth,  
 “ O! how happy and blessed are the communicants,  
 “ who have often their particular meeting with our Sa-  
 “ viour. This I write with tears.”

Besides the blessing resting upon the meetings of the whole congregation, and of the several choirs, a particular blessing rested upon the little companies, called bands. In such free heart's-conversations between people of like sort, the inmost longing of the heart was often best discovered. The catechumens longed for baptism, as they did not only hear, but see that it must be a happy life, for a person whose “ heart was sprinkled from an “ evil conscience, and his body washed with pure “ water,” to have a right to rejoice in the communion with the body of Jesus. The baptized, not yet admitted to the Lord's-supper, shewed a desire to be partakers of this grace; and nothing could be more painful to the communicants, than to be obliged at any time to forego this exalted good. A particular grace was perceptible this winter among the young men, and especially among the boys, and there was ground to hope that the rising generation would be an honour to our Saviour and a joy to the congregation.

## § 7.

A pretty considerable number of new inhabitants came hither, and scarce a month but brought some. There were a couple of families, who were some time ago stirred up at the visit made by two Greenlanders to the north. The greatest part were people, who have lived a long time in the neighbourhood, and could not enjoy their wish till one or other, who till now had kept them back, was gone off the stage. Among the rest was an old widow, of whom nothing particular was known, but that she had once been buried, and after two days came to herself again. She gave a relation of her dead-sleep with many strange gestures; the brethren took occasion from this, to tell her about the Shepherd, that leaped into the jaws of death, to free and rescue us from this monster. She was not a little astonished, that God loved men in such a manner, and she afforded hopes of our



seeing her, or at least her children, one time or other, obtain salvation.

Twenty eight of the catechumens, and eleven children, were made partakers of baptism. Among them were two men, who had lived with the brethren in the year 1739, but had ever since gone astray, and were now filled with shame and joy, that this grace was still vouchsafed unto them.

### § 8.

On the other hand thirteen baptized happily departed this life. Among them the following are worthy of notice:

1.) Jehu, *alias* Kuanak, a prize which the late Samuel Kajarnak brought with him, in the year 1741, out of the south, being his brother's son. Our Saviour soon drew near to his heart, he was a real joy to us, and according to his measure of knowledge, a blessing to many heathen, especially the children. But the next year he was obliged to go with his father to the north. At taking leave we fell upon our knees with him, and he prayed so movingly, that we shed numberless tears together. After his father's death, he returned a cripple; but yet got so far cured, that he could go in his kajak. He was soon made partaker of the church-graces, had a simple child-like heart, and amidst all the heavy circumstances of his sickly body, was always chearful. He once wrote thus of himself: "I poor cripple am heartily poor, but  
 " our bleeding Saviour with his wounds is become my  
 " comfort, besides which I have none. Whenever I  
 " think on this, my heart rejoices. Of my self I  
 " should never have obtained comfort; but he himself  
 " has fixed my thoughts and senses upon his wounds.  
 " Therefore I constantly cleave unto him, and because I  
 " am so poor and wretched, I will ever hide myself in his  
 " wounds."

2.) Augustina, a chearful heart, and likewise a very sensible helper, beloved and honoured by all her sisters. The time of her tedious sickness, the consequence of a miscarriage, she spent in such a blessed manner as incited every body to visit her, and be refreshed by her joyful expectation of her Bridegroom.

3.) Joseph,

3.) Joseph, an extraordinary fine child, seven years old, which had been under a concern for two years about baptism, and often made his desire known with tears, was baptized on his sick bed, and thus went clean-washed to the blessed host arrayed in white robes.

A man among the catechumens departed this life, before he could be baptized; yet comforted through the wounds of Jesus. The brethren afterwards learnt from the people of the house, that shortly before his departure, he gave an account of our Saviour's appearing to him with his wounds, and saying to him: "I appear to thee for this reason, that thou mayest see and believe, when thou comest to me, that it is I."

As pleasing as it is to see souls go home to their Redeemer, it was nevertheless as afflicting, that this year three brethren lost their lives in their kajaks, one of whose bodies was only found, who, under water, had crept out of his kajak, and tied himself fast to it, that he might be found and buried. Their names were:

Isaac, an useful helper, and particularly worthy of love and confidence, because of his steady and invariable disposition in all circumstances.

Enoch, a poor weak mind, but one to whom our Saviour shewed great mercy, and took him away at the right time into a state of safety, seeing his heart was never in so good a situation, as at present.

Salmah, a single brother, a still and happy soul. For some time a particular work of grace was apparent in him, which made him ready for his happy release.

There was in general this year a great deal of stormy and dangerous weather. Four European brethren were once detained at an uninhabited part of the country by a storm, which lasted three days, and could have no provision sent them. However they could go by turns six miles over land to the Greenlanders in the sound, and thereby save themselves from famishing. And in October nine Greenland-women going to a distant uninhabited island to gather bilberries, were driven by a hard storm in their boat into the sea. But they were seen at the right time by some savages passing by, who carried them to their houses, and took good care of them, till they could be fetched away.

## THE TWENTY-FOURTH YEAR, 1756.

## § I.

**I** *Will give peace in this place, saith the Lord of hosts, Hag. ii. 9.* This was the promise which the brethren in a particular manner received from the bible, the beginning of this year, a time of so great disturbance in almost all other parts of the world; and it had its accomplishment, in their place, both in a temporal and spiritual sense. The *Amen*, the *faithful and true Witness*, (which were the words prefixed to the little text-book, containing the sayings of our Saviour) owned his poor lowly little flock out of the Greenland nation, (which, wretched, void of outward comeliness, small, defective, as it was, was yet his, and that was all it desired) I say, he owned this little flock, according to the gracious good pleasure he has in his reconciled children of men, at the very first entrance of the year in the most holy sacrament of his body and blood; and, throughout the whole, one sabbath after another, in his word; and one month after another, both on congregation-days, and, in particular, on communion-days, in the holy sacraments of baptism and of the Lord's-supper; nay, in all its daily meetings, and in the silent converse of every hungry soul with her unseen Friend.

Indeed at the beginning things did not seem to prosper rightly with the catechumens; and the 6th of January being the day of the manifestation of Christ to the Gentiles, which was always wont to be a great baptism-day, passed this time without this solemnity. Yet after a sermon upon the words, *A Light to lighten the Gentiles*, a particular meeting was held with fifty-five unbaptized, at which many discovered a great desire after our Saviour and baptism; nay, a widow could not sleep the night following, and, as she said, was obliged to get up and go out, to weep before our Saviour for the hastening of this grace. The greater was the joy, and the more the thankful tears both of teachers and hearers, that on Jan. 19, being the memorial-day of the Greenland-mission, they could assure fourteen catechumens of the  
nighest

highest expectation of baptism, by reception among the candidates. The word of the day: *Thou shalt remember thy ways, and be ashamed*, gave occasion to recollect with joy and shame, what the Lord, these twenty-three years, had done for this wild and waste place, on which a temple of God of living stones now stands, and how richly he had comforted the congregation for the last difficult years, healed the hurts, and repaired the breaches and had brought every thing temporally and spiritually to a happy issue.

## § 2.

“ We thank him, weeping at his pierced feet,—for  
 “ nought so much, as his atonement great.” But yet external well-being was no small excitement for offering him thanks and praise. In the spring was again a great famine among the heathen. Mr. Dalager the factor having been at Kellingeit on the blubber-trade, a place lying twenty leagues to the south, and generally abounding with seals, brought nothing but the lamentable news of people perishing with hunger; indeed he brought too a particular present for the brethren, viz. a deserted little girl, whom the savages, for want of food, had twice laid in a distant cave, to avoid seeing her die for hunger; but on finding her still alive, when they went two days after to see after her, they cast her quite naked into the sea. And as even the sea would not be her grave, a man\* touched with compassion, but able to give her nothing, laid her in an empty store-house. Presently after came the merchant, and hearing the affair, was moved with pity, ordered this poor worm to be brought, though she was emaciated to a perfect skeleton with cold and several days hunger, clothed and fed her with his own hands, brought her home, and, as she had a little life left in her, he sent her in a bag to the brethren, with an offer to be helpful to any poor widow, that would take upon her to care for and bring her up. She is still alive, to the joy of her benefactor. *May the blessing of her, that was ready to perish, come upon him!*

\* This compassionate Greenlander, a couple of years after, believed and was baptized.



This famine drove many Greenlanders to visit here. But it was with the most, as if want and anxious cares had benumbed their senses, and had only rendered their hearts more hard. Ours, by good order and management, had such a sufficiency, as to be able to spare the hungry a morsel. A severe cold brought many sea-fowl to the islands to their relief; and a few pease and oatmeal were distributed among the poor widows and orphans, and also among a couple of families, whose heads were unfit to venture to sea in all sorts of bad weather; for which they blessed their benefactor in a simple letter of thanks. In the mean time the growing want caused many, for this time, to move very early, viz. in the beginning of March, with their families to other places, where they were visited from time to time, and by this opportunity the heathen were called upon too; although but few, this year, were nigh at hand, and no more than two houses were inhabited in Kangek, which is generally very populous.

## § 3.

Towards Easter the greatest part came to the blessed commemoration of the Passion-week, though the bad weather kept back several. In the Easter-holidays, some confusion was made by an American captain, who pretended, that the ice forced him to run in. He was probably the same pirate that had, two years ago, carried off some men with him. But be that as it will, it was said after this man's departure, that he had robbed many Greenlanders of their goods. The chief uneasiness indeed was between the captain and his crew; but yet the people of these parts were obliged to be well on their guard against any hostile attempt, and at least to prevent any Greenlanders being snatched away, as both his loaded guns gave cause of apprehension, and he had even confined one of our Greenlanders on board. The merchant ordered some of his crew, who came ashore in the boat, to be put in hold, till he dismissed the Greenlanders; therefore he came himself on shore, and made due satisfaction.

In June, the ship bound for Frederic's-hope, being again hindered by the ice, from running in there, came to Good-hope; and Ball's-River being quickly after filled

filled with ice, she was forced to lie nine weeks, and at her departure, was again under a necessity of running into Fishers-bay. In the mean time John Scerenfen gave notice of his safe arrival at Naparfok, thirty leagues north of Good-hope, where the ship bound hither, was obliged by the ice to fly for shelter. The ice appeared so dangerous, that it was scarcely to be hoped that the ship could come in. Therefore one of the brethren went with a women's-boat to fetch him, and brought him, between the ice and the shore, to within two leagues of the colony into the sound. But here they were obliged to stay some days with the Greenlanders, as the inlet was so full of ice, that the Greenlanders, and likewise some sailors, who were gone to the islands in quest of eggs, and had been shut up with ice, were obliged to walk over the ice home. Yet some Greenlanders ventured to carry our brethren some provision. But though a small opening was again made in the ice, yet as it was not sufficient, they had a very toilsome and dangerous piece of work. Sometimes they were forced to carry their kajaks on their heads or in their hands; sometimes to shove them before them, or draw them after them; sometimes to use them as bridges to step over from one piece of ice to another; sometimes to sit in them, and pass between the ice; till they reached our brethren, who, after being detained four weeks, and passing backwards and forwards in the ice, at length arrived safe. But it was five weeks after this, before the ship could run in.

## § 4.

Notwithstanding all this ice, the Greenlanders were obliged to go on the capelin-fishery, and a missionary along with them. In their way to the place, a women's-boat was crushed to pieces, but the people were saved. On their return, a heavy-laden boat likewise received a hard crush. The Greenlanders unloaded their cargo, and set up a tent upon a large cake of ice, but hard weather coming on, and the cake breaking, they were forced to quit tent, lading and all, and make a shift to save themselves in the damaged boat. Such-like particular occurrences and preservations were experienced by

more about this time, when many lost their little all, but no body his life.

Thus with respect to their provision, things had a very indifferent appearance; add to this, that they caught but a small number of seals in autumn. However, providence had cared for them in another way, *viz.* many whales had been seen at the spring of the year, which are wont to come but seldom into those parts. Now though they could catch none, the Greenlanders hereabouts being unprovided for such exploits, yet in the summer they found a dead whale, and in autumn they caught some Ardluit, a sort of sword-fish, which feed upon seals\*. Thus they were furnished with so much flesh and blubber, that they had to spare.

It is easy to imagine, that the European brethren, in their providing necessaries, and especially in gathering the needful turf and wood, must fall exceeding short, as in the best summer-months, scarce a Greenlander, not to say an European with his boat, could make his way through the ice.

#### § 5.

The vast quantity of ice, which was so great an obstacle to providing necessaries for the body, was, on the other side, not without some good effect. For again a large troop of Southlanders calling upon the brethren in their way to the north, were necessitated partly to stay longer with them than usual, and partly to take up their abode in these parts. Which was a desirable opportunity of instilling something into their hearts and consciences.

A stirring still subsisted among the neighbouring heathen, though not such an universal awakening as twelve years ago; this the brethren learnt from our Greenland helpers when they came home†. For as they now did not accost the heathen of their own accord, which did more harm than good to such, as had long heard the word of God, and were cloyed with it; they were often invited to speak a little to them and theirs, which they

\* See B. II. § 20.

† The visits of the missionaries among the heathen, and what occurred thereat, are this time, as well as several times before, omitted for brevity's sake.

then always did with joy, though many still had recourse to various shifts and evasions, why they could not wholly surrender themselves up to their Redeemer. It appeared, that many conferred with flesh and blood, which every where, and so likewise among the heathen, choaks so many good motions. Thus one said: "I have two wills, one yielding, and the other withstanding; these two wills are at variance with each other, and as yet the withstanding will always prevails." The old well-known forcerer Kassiak often pressed the Greenland-brethren into his house, in order to speak a little to his family, that his children might attain some good knowledge. But on the proposal being made to him, whether he himself would not make the beginning by his own conversion, he gave answer: "My spirit indeed is never without some small inclination to it, but my flesh is too weak." And a scholar of the conjurers, after a long conversation with a Greenland-helper, lamented; that though he had once made a beginning of being converted, he was now so captivated by the evil spirit since his engaging in the forcerers school, that he was in great doubt whether his conversion would ever take effect.

The Greenland helper Daniel, who, three years ago, made the visit to the north, and still proceeded in visiting the heathen, and making known unto them the way of salvation, related of his visit to Kookœrnen and Kangek, that he had every where met with willing and attentive hearers. A man told him, that oftentimes, when rowing alone in his kajak, he calls to mind what he has heard of our Saviour. One conjurer said to him, that he had indeed heard much spoken of believing, but did not know what particular advantage the believers had above the unbelievers; for he was not yet such a proficient, (as some angekokks boasted they were) as to be able to travel about in the other world, and to learn the state of departed souls, of which are many different stories. Our Greenlander answered: "We shall come into a very glorious place, which we cannot describe, because we have never yet seen it; but the greatest glory will consist in seeing our Saviour, on whom we believe, with our eyes. But this is a place none can come to, except



“ cept he is born of water and the Spirit ; and moreover  
 “ he must first lay aside his body, which must be turned  
 “ to dust. And out of this our Saviour will make a  
 “ new body, in all respects complete ; and with this  
 “ body believers shall enter into that fine glorious place,  
 “ and live for ever with their Saviour.”

## § 6.

However, bare motions were not all, but this year also many came nearer to the congregation of the faithful ; though some, who could not accommodate themselves to that way of life, or rather not persuade themselves to an honest surrender of their hearts, moved away again, and carried off with them many a soul, whom the Holy Ghost had taken under his teaching. Thus a widow, disgusted that she was not admitted to baptism soon enough, moved away again ; “ for, said she, it  
 “ puts one to too great shame, to hear it said after sermon : Now the unbaptized go home, (*ite, missa est.*)  
 A family, that had prepared its winter habitation, moved away likewise, but two young people stayed behind. Now shortly after, the daughter of this family dying, the father brought her corpse with a great cry, saying :  
 “ Here I bring my daughter, who always had a desire  
 “ to live with you, but I, wicked man, opposed it ;  
 “ and therefore he, on whom she believed, has punished  
 “ me, and taken her from me. But she intreated me to  
 “ bring her body to the believers land, and that ye, at  
 “ her burial, would sing her a hymn, as ye do other  
 “ believers. And I also beg the same.” Another man, who lived here last winter, went again in the spring with his family to the heathen, and indeed to the very worst in these parts. Necessity drove him quickly again to the brethren ; for attempts had been made upon his life. His enemies, (some of whom have since been converted,) pursued him, but endeavoured to clear themselves of the imputations laid upon them ; and at last told him,  
 “ that he had now nothing to fear, as he lived among  
 “ good people.” As soon as he was out of danger, he went away again ; however a girl was not to be persuaded to it, but forsook her people, and stayed. Another child, whose parents were going away, being asked, if  
 she

she would leave us too? the mother answered; yes, it is on the child's account we must be gone, because she will not stay. But the child said: "Ah! mother, you are a great liar, I would be glad to stay here, and learn our Saviour's words, but you have persuaded my father to depart\*."

On the other hand, many children, who had forsook father and mother and followed Jesus, had the happiness to draw their relations after them. A Greenland in Pissikfarbik, who for many years had communication with the brethren, but could never resolve to forsake † his land, where he was held in great repute; being at the capelin-fishery got a sight of his daughter, who had moved from him and was baptized, and shewed his resentment at it. But she modestly told him the reasons that induced her to it, set forth to him the happiness of the believers, concluding with these words: "So happy may you also be; but if you will not, I cannot stay and perish with you." This softened his heart, and he began to weep, went with her to the missionary, and declared his intention now was not to take away his daughter from the baptized, but rather to go with her. He desired him only to engage her, with another or two, to help him to put his matters in order. This was done, and at length he himself came, with his two sons and the rest of his household, and said: "Now I come to you also, and will not leave you again. I only wish that the rest of my children may soon be baptized, for they are young and have a desire after our Saviour. As to myself I am in a very indifferent state, and am not likely to come to much; but yet, at lying down and rising up, I call to mind what I have heard of our Saviour, and I am come hither on purpose to hear more." He came also frequently to enquire whether his grown son was not soon to be baptized. "I myself, said he, dare not think of baptism, as I am very bad and old too, and incapable of learning much more; but yet I will live and die with

\* Lately an account was received from Cape-Farewell or Statenhook, that this girl still continues to speak of the believers, frequently sings and prays, and begs her parents to go back with her.

† He now believes with his whole house.

" you,

“you, for it is very reviving to me to hear of our  
“Saviour\*.”

## § 7.

A vast many new evidences of grace might be alledged both in individual souls, and in public and private meetings, if it was proper to follow the order of a diary. For the word of Jesus: *I am with you always even unto the end of the world*, was visibly fulfilled, if not in all and each (for there were sick members too) yet in the greatest part. Immediately after the winter-recess, a new Spirit of grace moved in the meetings, busily tending to render Jesus truly necessary and lovely to the hearts of the people. The band-keepers brought in pleasing accounts concerning the little companies called bands, with what eagerness the souls laid hold of the word of life, which had that fruit, that it produced respectively either change of mind, or growth in grace. In speaking with the communicants previously to the Lord's-supper, it might be said of the most, that from one time to another, they advanced in acquaintance and communion with their unseen Friend; and if any one had suffered the least interruption herein, he either discovered his deviation himself, and did not approach to that table, or was willing, without disgust, to be refused, and submitted to the chastisement as a salutary means of amendment. Thus it is said of one, that of his own accord absented himself for years from the blessed supper; he came uncalled to a missionary, and told him with many tears, he had carried such a burden of mind, that he could bear it no longer, and therefore begged our Saviour still to have mercy upon him, and accept of him as he was; for he could not help himself. And our Saviour presently proved again gracious to his heart.

The conferences with the helpers did not consist in bare rehearsals of what they had to remark concerning others, but their own hearts and minds reaped the

\* What simplicity and integrity of mind! Might not this heathen put us in mind of our Saviour's words concerning the centurion at Capernaum: *I have not found so great faith, no, not in Israel?* Matt. viii. And will not many from the east and west, and from the north, sit down in the kingdom of heaven? while to others, who have it in their power to boast: *We have eaten and drunk in thy presence, and thou hast taught in our streets*, it will be said, *I know you not, whence you are.*

greatest

greatest benefit from them. If any of them had committed an error, the rest were so ingenuous with them, as to represent the matter to them seriously, but in love; which was well taken and turned to their profit. The missionaries likewise took an occasion to explain to them the reasons on which a congregation and its statutes are founded, but particularly to inculcate deeper into their hearts the careful education of the children, as fellow-heirs of the kingdom of grace, and to animate them to a congregation-like order in their houses. Joyful accounts were also given, that a particular nearness of Jesus was often perceived in their houses, especially after the communion and congregation-days. A widow said: "She was in a particular manner well in her heart this winter; she could not have imagined, that it was possible to lead such a happy life in the state of widowhood." She added, "The widows perceived the peace of God among them, and sometimes spontaneously entered upon various profitable subjects of discourse; and if it happened now and then, that one of the old ones would tell some heathenish story, she was presently put to shame by the rest."

And it was a particular joy to understand, that they often asked each other questions in several houses concerning one or another point delivered in the public meetings: and as the litany, with which the celebration of Sundays is concluded, contains some scripture phrases, or certain circumstances deduced from the state of christianity in Europe, which the Greenlanders could not possibly have right understanding of; the helpers desired a farther illustration of one and another matter, which they again occasionally communicated to their people in their houses.

### § 8.

The number of inhabitants was increased this year with thirty two persons. And these with the remaining unbaptized, made above sixty catechumens, eleven of whom were received among the baptismal candidates. Thirty-six persons had been made partakers of holy baptism, among whom were seven children. Seventeen persons had been admitted to the holy communion; and  
 nine



nine couple joined in matrimony. Of the twenty-one gone to rest, were in particular the following.

1.) *Paul*, a married man, came hither in the year 1745, but continued for two years pretty insensible. In the year 1747 our Saviour found a way to his heart, and so hastened the work of grace, as to render him quickly a fit subject of baptism. Three years after he attained to the holy communion. Much might be said of his particular leading. We were often obliged to let him take his own course, (in which, notwithstanding, he walked without offence,) neither were remonstrances of any avail; and he would then of his own accord, generally, for a considerable space of time, absent himself from the holy sacrament. But whenever he came to recollection, the work of the Holy Spirit, without much human interposition, was attended with such a powerful effect upon his heart, that it was astonishing. He proceeded for some years in this interchangeable way, till last summer, when our Saviour directed him into the evangelical path of poor sinners, and gave him a sense of his great love to such. From that time, he remained, to the joy of every one, in a constant blessed intercourse with our Saviour and with his brethren, who were able to rejoice over him heartily, and thank our Saviour for the grace bestowed upon him. His uncommonly edifying sickness and end in the new-year's night, comforted and made us ashamed as to all the pains and trouble we had for years on account of this now so happy heart.

2.) *Barnabas*, a boy, the late *Boaz's* son, and one of *Samuel Kajarnak's* kindred, had great gifts of mind, and an agreeable disposition, could read and write well, and might, in process of time, have been an useful instrument among his nation. But his too great propensity to manage the *kajak*, was the means of his being taken home: for oversetting in February, though he was saved, yet as the cold was terrible, and nobody had any dry cloaths at hand to put upon him, he was under the sad necessity of freezing so that it extinguished life. While he was able to speak, he is said often to have called out: "I neither can nor will let my Saviour go out of my heart. I rejoice that I am going to him."

As

As the extreme cold prevented their getting any stones to make graves, his, and three corpses more, were set aside in a Greenland store-house, till the frost broke.

3.) Zaccheus, a single brother, came often since the year 1742 to the brethren, but was always fetched away again by his father, till in the year 1748 he took so much courage, as entirely to give him a denial and stay here. He soon after obtained holy baptism, and three years after that, was made a fellow-partaker of the body and blood of Jesus. He was very little of stature, and of an uncomely aspect, but a very good heart, willing, faithful, and of manifold usefulness; and accordingly he was choir-servant in the brethren's house, one of the overseers, and moreover the ordinary barber of the Europeans. Some years ago he wrote the following letter.

“ I am sensible of my wants, and if our Saviour did  
 “ not dwell in my heart, I should be in a poor condi-  
 “ tion. But now I thank him, that he comes in unto  
 “ me, and gives me his flesh to eat, and his blood to  
 “ drink. I could not be satisfied, if I had no Sa-  
 “ viour, and had he not died, I had never been saved.  
 “ I cannot make many words, but I am thankful for  
 “ our teachers, which are sent us. Now we know,  
 “ that our Saviour loves us; and he grants us daily to  
 “ hear his word. When I think on my Saviour, my  
 “ eyes flow with tears. Ah! dear Saviour, thanks  
 “ to thee for not despising me, while a heathen. My  
 “ own friends despise me, but God be praised, that I  
 “ have a Saviour. He does not despise me, though I  
 “ am exceeding poor, and good for nothing. And  
 “ while I am in this world, I shall never forget that he  
 “ bought me with his precious blood.”

4.) Timæus, the forementioned Daniel's brother, and an acquisition of the journey he made in the year 1753; a still, chearful youth, from whose eyes a Jesus-like aspect beamed forth, which could not be beheld without joy, nay, even respect. He soon attained to baptism, and was confirmed for the holy supper; but, shortly before the time of participation, he departed to his everlasting home.

5.) Isaac Kainæk, mentioned in the year 1753, a man as quiet and peaceable since his baptism, as he was  
 wild

wild and ungovernable before, because of the restlessness of heart continually haunting him. He departed this life hastily of a violent fever, while he was among the islands with his family; who lost in him an industrious and faithful father, and the congregation a respectable disciple of Jesus.

6.) Ignatius, a young married man. Of whom it is observed, that he was at first a very dry and indifferent Southlander, but as soon as our Saviour gained his heart, and he was baptized, he led a life truly happy and to every one's satisfaction. He said to a missionary, who visited him a little before his departure: "I am continually growing better and better." He is now at home, and restored to perfect health. His state of heart appears from a letter of last year.

"I have nothing greater to exercise my mind upon, than that our Saviour died for me. And that being the most joyful object of my heart, I meditate much upon it. When I am sensible how greatly I am corrupted, I intreat him with tears, to confer more grace upon me. The communicants indeed surpass me greatly," (for at that time he had not attained to the holy supper of the Lord) "which makes me esteem them very highly: yet I always think our Saviour out of love died for me also. Our Saviour be praised, for bringing me to the believers; for while I was among the ignorant \*, I was a miserable man."

7.) Henrietta, a single sister, who since her baptism, has continued in a comfortable frame of mind; she had good natural parts, and was not only a prompt reader, but wrote a neat hand. Her last conversation with her labourer was of a refreshing nature, and her sickness and end left an impression upon the whole house.

8.) Amos, a rough unpolished man at the beginning, who gave the brethren much trouble and concern, but in his last years much joy by his tender and chearful disposition.

9.) Sigismund, the late Samuel Kajarnak's brother's son, heard even in the year 1739 the gospel of the reconciliation of Jesus, but made little of it till 1748, when he was quite powerfully laid hold of at the new-

\* So they call the heathen, *Nellursut*.

year's vigil, and the next autumn left his father and brother, in order to live with us. From that time a particular change took place in him. In the year 1752 he was made partaker of baptism, and 1753 of the Lord's-supper. He had a tender mind, lived in peace with every one, and in an exemplary manner in his marriage. As his own heart lived in the enjoyment of the happiness from the wounds of Jesus, he had but one concern, viz. to see his old father Tuffillartok, and his brother, partakers of the same happiness. And he was so fortunate, as to bring them both hither with their families this autumn. Some days ago they went together to catch seals. On the way he declared his joy once more to his brother, that he and his father had at length repaired to the believers. For this was the only thing he wished to live to see, having felt a strong desire this summer to go home to our Saviour; and he was pretty well assured, that he should not live over this winter. He only wished that in case he overset, his body might be found and buried. A few days after, he struck a large seal alone, which overset him and drew him under water. His body according to his wish, was found, and on October the 12th buried. It was expected, that his unbaptized father and brother would now for sorrow move far away, but they soon came home, and prepared for their constant stay; thus this residue of the late Samuel's relations, after eighteen years waiting, were at length rescued, and fixed their abode with the people of Jesus.

10.) The late Manoah's widow, who these eight years since her husband's decease, maintained herself and her three children, though with no small trouble, yet with a chearful mind, like a widow that trusted in God. She lived, especially the two last years, in which she lay ill of a consumption, in a hearty connexion with our Saviour. Notwithstanding her longing for a speedy release, she was chearful and resigned to his will, only crying out several times: "Ah! my Saviour, how happy will it be for me, when I shall be able to kiss thy wounds in hands and feet."

Among the unbaptized who departed this life, was an old single man, who had lived here very quietly and



orderly, but as a separatist, having not attended the sermon above twice, though often reminded of it by his countrymen. In his sickness he gave a Greenland helper to understand so much, that he was now sorry, he had spent his time to no better purpose.

### THE TWENTY-FIFTH YEAR, 1757.

#### § I.

THE last year ended with a severe cold, attended with abundance of frosty exhalations and alternate stormy and snowy weather, which lasted till March. Now as the islands were hereby inclosed with ice, and the heathen prevented from going in quest of their food, such an universal and severe famine followed, as no European had ever seen. At the very beginning of the year, came many famished heathen; and how could the brethren refuse letting them share with them, when one lamentable account after another, of children perishing with hunger in one place, and old helpless people being buried alive in another, reached their ears? In March the distress was at the greatest height, as may be seen from the relation of the visit of two brethren in Kangek. It is as follows:

“ March 23, we set out on our journey. Though  
 “ the sea still smoaked vehemently with cold, yet the  
 “ wind was favourable, and we soon reached Kangek. The Southland-strangers received us kindly,  
 “ and heard our word gladly. We passed farther to a  
 “ house, which for want of blubber, the people had  
 “ long since forsaken\*, and sold the timber to us. Near  
 “ the house we found fifteen persons half starved to  
 “ death, lying in such a small and low provision-house,  
 “ that we could not stand upright in it, but were forced  
 “ to creep in on our bellies. They lay one upon ano-

\* When the Greenlanders have burnt all their oil, or, as their phrase is, the lamps must go out, with which they warm their houses and dress their victuals, they move into a close hole, which requires fewer lamps to warm it.

“ ther

“ ther all manner of ways, only to keep themselves  
 “ warm. They had no fire, nor the least morsel to eat.  
 “ For very faintness they did not care to lift up them-  
 “ selves, or speak with us. At length a man brought  
 “ a couple of fish from the sea. A girl took one of  
 “ them, raw as it was, tore it to pieces with her teeth,  
 “ and gorged it down with violence. She looked as  
 “ pale as death, and was ghastly to behold. Four  
 “ children of those people were already starved to death.  
 “ We distributed among them a share of our small pit-  
 “ tance, and advised them to go to our land; which  
 “ they seemed a little unwilling to do, as they never  
 “ had any inclination for the gospel, and always care-  
 “ fully avoided all communication with our Green-  
 “ landers.

“ From hence we would have visited in the other  
 “ islands, but could get no farther for the ice than to  
 “ the noted Kassiak. In the evening our Greenland help-  
 “ er Daniel kept a hearty discourse to the family, to  
 “ the following purport: “ My dear friends, our Sa-  
 “ viour loves us and all men; for he not only made us,  
 “ and supplies us with food and raiment, whether we  
 “ own it or not; but he also shed his blood for us, in  
 “ order to deliver us from the evil spirit, from sin and  
 “ all the torment which we ought to have suffered for  
 “ it. Ye well know, when ye cut your finger, what  
 “ pain it gives. Do not ye think then, that our Sa-  
 “ viour endured inexpressible pain, when in his deadly  
 “ anguish of soul, he sweated bloody sweat, was scourged  
 “ all over his body, had his hands and feet bored  
 “ through with nails, and his side pierced with a spear?  
 “ But why say I this to you? For this reason, to in-  
 “ duce you once seriously to consider it, and, for our Savi-  
 “ our’s great love, to yield up your hearts to him, with  
 “ every bad thing, to the end that he may free you  
 “ therefrom by his blood, and bestow upon you a happy  
 “ life. I can tell you, that great happiness is to be  
 “ found in him. And if we cleave to him, and call  
 “ upon him in all circumstances, the wicked enemy can  
 “ do us no harm. He indeed greatly opposes all such  
 “ as are willing to be set free from him by Jesus’s blood,  
 “ and he persecutes them as the falcon does the little

“ birds: But, as these fly under a great stone, and hide  
 “ themselves in the clefts of the rocks, so we secure our-  
 “ selves in our Saviour’s wounds, &c. &c.

“ The people listened attentively, and we helped to  
 “ confirm his testimony. The 24th and 25th, we vi-  
 “ sited in the rest of the houses. The people were in  
 “ general attentive to our words, yet some opposite.  
 “ The 26th, we set forward on our return, but the  
 “ strong wind and high sea, which carried us along  
 “ with violence, obliged us to lie by in a corner with  
 “ some Greenlanders of the colony, who were indeed  
 “ ready to serve us, but they also had nothing to eat  
 “ nor burn. The children cried for hunger, and we gave  
 “ them a dish full of grits, which they instantly eat up  
 “ raw. Having stayed with them some hours, we were  
 “ able to go farther, and came safe home in the even-  
 “ ing.”

## § 2.

In the mean time the abovementioned starving people were also arrived, and had been distributed and fed in the Greenland houses. At first they were not to be satisfied, but went to seek at the dust-heaps the fish-bones already sufficiently chewed, and pieces of old shoes. More such were soon added to the former, and though our Greenlanders themselves were forced to make hard shifts, as the bad weather made it almost impracticable for them to go out, and when they did, they often returned empty; yet they communicated to the poor sufferers with willing hearts. The Lord also blessed them in their provisions, and providence had previously cared for them; as they had shortly before the extreme cold and stormy weather, caught many seals, and also had killed a great white bear in the islands, which are seldom seen in these parts; therefore they received it as a great benefaction for the poor, from the hands of their Father. “ The wants of our brethren and sisters, it  
 “ is said in the diary of the beginning of April, some-  
 “ times put us to straits, because it is not in our power  
 “ to relieve them, as we could heartily wish; but yet  
 “ our Saviour helps them on from day to day, and they  
 “ are very chearful and lively withal. We often can-  
 “ not help wondering at their resources; so that nei-  
 “ ther

"ther the strangers nor our own people need go hun-  
 "gry to bed; and yet we have many poor widows and  
 "orphans, besides many a helpless family. We find  
 "therefore sufficient reasons to comply with this day's  
 "exhortation of our little text-book of morals: *When*  
 "thou hast eaten and art full, then thou shalt bless the Lord  
 "thy God. (Deut. viii. 10) "Who us adopted has,  
 "that we now may call him Father: he will always  
 "for us provide." We have had many opportunities  
 "to put in practice the moral instructions \* of last  
 "month, as: *The poor shall never cease out of the land;*  
 "therefore I command thee, saying, thou shalt open thine  
 "hand wide unto thy brother, to thy poor and to thy needy.  
 "Deut. xv. 11. *If there be among you a poor man of one*  
 "of thy brethren, thou shalt not harden thy heart, nor shut  
 "thine hand from thy poor brother; but thou shalt open thine  
 "hand wide unto him, and shalt surely lend him sufficient for  
 "his need. Thou shalt surely give him, and thy heart shall  
 "not be grieved when thou givest unto him. Deut. xv. 7,  
 "8, 10. *If thy brother be waxen poor, and fallen in decay*  
 "with thee, then thou shalt relieve him: yea, though he be  
 "a stranger or a sojourner; that he may live with thee. Lev.  
 "xxv. 35. *Honour the Lord with thy substance. Prov. iii. 9.*  
 "Give to him that asketh thee. Matt. v. 42.

## § 3.

In these heavy circumstances they nevertheless con-  
 tinued together till after Easter, when most of the fa-  
 milies were dispersed to their providing-places; and then  
 went together to the capelin-fishery under the inspection  
 of a missionary. There they chearfully celebrated the

\* The title of this manual is, *An essay to a little book of moral principles for the congregation, divided, according to our usual method, into short lessons for every day, and calculated to be used as found proper, 1756.* As the watch-word-books do not come to hand in Greenland before the last half of the year, so this year they made good use of this little book of ethicks. From the 15th of February till the 8th of April, the Ten commandments were treated of, and each illustrated by divers moral precepts and sayings of holy writ, whereto were joined antiphons out of ancient and modern hymns. The texts quoted above, together with some more, were those which elucidate the tenth commandment. Thus the whole moral system of the Bible was comprized in as many texts, as there are days in the year; and the Greenlanders learnt to understand them practically, and especially the ten commandments, in their daily meetings and catechisations.



feast of Pentecost, as well as the dreary situation of a desert, and the multiplicity of labour permitted. "It was a heart-rejoicing sight (say they) to see before us in this desert a company of three hundred sinners, redeemed and saved by the blood of Jesus. The weekly meetings, the sermon, and especially the litany, were held with a blessed sense of the presence of our Saviour. I then had a conference with the helpers. They rejoiced at the grace, which in general was manifest among our people, and expressed themselves exceeding prettily concerning the blessing which they had often perceived in the singing, and in conversation in the families, especially during the winter. I again reminded them, how necessary it was for them to observe order themselves, and thus set a good example to the rest. Though, it is true, by reason of their dispersion, (circumstances not admitting, at present, their being near together) sometimes things occur of an afflictive nature, yet I perceived both at visiting in their tents, and in all the meetings, that the Lord is among us."

After the return of the greatest part (some staying a while longer, in order to go a hunting rein-deer) they were soon dispersed again in the islands, as usual, to attend the halibut-fishing and catching seals, and were so successful this time as to catch, among them all, several times a hundred seals a day, and at last a sword-fish too; whereby they were once enabled to spare the trade to the amount of an hundred and sixty barrels of blubber.

They were oftentimes visited for some days, while in this employment; and were found chearful, busy and orderly. The little children especially were a cause of joy, who often excited their parents to tell them something of their dear Saviour. But for the present, not much was to be done with the heathen; most of them were moved away, and as to their old acquaintance, they generally went no farther than a bare acknowledgement of the truth, without being obedient to it. Among the rest, one heathen said to a Greenland helper, who was desired by the heathens themselves to speak in some houses: "We now hear the matter so plainly, that

“ that we cannot but understand, that God loves mankind, and would gladly save them. But we shall never be able to learn all that ye know.” Our Greenlander replied: “ The matter among us does not come by learning, we ourselves having learnt but little by rote, but from hence, that we have given up our hearts to our Saviour, and he has saved us, and what we have experienced in our hearts, that we speak.” They wondered at it, reckoned the believers happy, and wished they were so too; but it went no farther for the present.

But few visits were paid this summer by the heathen, except by some from the north, who came to see their relations; and a couple of families from Fish-er’s-bay, in which parts the motion among the Greenlanders increased more and more. Two families of ours took a journey thither in the spring, to visit their friends. Though they found their external situation bad, and all in a very famishing condition; yet they were received with joy, and, on several occasions, had delivered here and there a testimony, which was not without effect.

#### § 4.

One would think that the great famine would have caused the Greenlanders to resort hither by troops, at least with a pretence in their mouths, that they were disposed to be converted. Yet not only no such people came, but others that did come for the sake of food, as soon as their hunger was satisfied, hastened away again as fast as possible. Nay, we have seen with what reluctance some half-starved people concluded to apply for succour to their believing countrymen, because they had a settled aversion to them. And though they came and obtained relief, not one of them stayed, no not even such as have their relations in the place, who spared no pains to keep them\*.

One family, that had lived in the place before, came indeed again in their need, but soon went further. It was therefore more and more discernible, that the true conversion of the heathen is a pure work of the Holy

\* They were afterwards informed, that two men of these starved people died since.

Ghost, and that neither external prosperity nor adversity, neither persuasion nor profit is able to move and gain their hearts, till the Spirit of God himself, by the promulgation of the gospel, knocks at the heart, and is able to convince them solidly of their unhappy condition. On the other side, many instances have been produced of such, as indeed have run astray several years after this conviction, but yet at length urged by outward adversity, nay, even in their most prosperous circumstances, have been constrained to yield themselves up to Him, who had followed them without intermission\*.

In the foregoing years, the inhabitants were commonly increased with thirty, sixty, nay, seventy persons from among the heathen; but at present no more than seven new ones came. Among these were the famous forcerer Kassiak's two sons, who had heard the gospel many years both here and in Kangek, and were now at length determined to forsake heathenism, and their magick†. Their father had no objection to it, he esteemed them happy, but could not determine himself to follow them. He assigned as the reason, his being much too wicked a man; which made him apprehensive, lest, were he to live with his children in New-Herrnhuth, he should be driven away with shame and reproach, as was lately the case with a widow. He was assured, that this was not done, because she was wicked and owned it, as he now did of himself; for as to such people as confess it, and desire to be relieved, they shall soon find succour in the wounds of Jesus; but this same widow was sent away because she reckoned herself good, and endeavoured at the same time to seduce others. Would she acknowledge the truth, and turn with all her heart to the Lord, she should be received again with

\* The picture, which the author of the hymn: *O Lord! afford thy light, &c.* draws of himself in the 2d, 3d and 4th verses: "I liv'd in proud conceit, knew nothing of heart-sorrow, &c. 'Tis not for temp'ral losses, that grief now wounds me so, &c. 'Tis soul's pain makes me groan, &c." is the same as many Greenlanders, who have rovd about for years together under the burthen of a restless heart, would say of themselves, were they able to express themselves as clearly.

† One of them is baptized, but the other was drawn aside again.

joy \*. But he stuck to his purpose, not to be converted, lest he should dishonour his former profession.

### § 5.

At their entrance into their winter-economy, the number of inhabitants amounted to three hundred and ninety two. Externally all was well and healthy. They were richly provided, and this time not one was lost in his kajak, though often beset with perils in this dangerous occupation. One man was once so inclosed with ice, that he was obliged to jump upon a flake, and drag his kajak with a seal the space of three miles after him; going along he often broke in up to his armpits. Another time a women's-boat split in two. But four kajaks were instantly at hand, which tied themselves two and two together, took up the four women that rowed before and behind, and thus brought them to land. As one of the missionaries was going with some Greenlanders in a women's-boat into the sound, after they had rowed a good way, the Greenlanders on shore saw the boat begin to sink. One went directly after them, and fetched them back. They were scarce able to reach the shore, and found, in unloading the boat, that it had a hole at the bottom, which they sewed up, and then proceeded on their way again. A widower had a mind to catch a dish of fish on the day he was to be married. On his return, he overset, but as he was not far from land, he crept out, laid himself upon his kajak, and committing himself to the mercy of the waves, was thus driven by them on shore. A boy tore a hole in his kajak with his hook, in drawing up a hallibut upon it, and began to sink. On his crying out, the rest hastened to him and saved him.

Their external welfare therefore afforded matter of joy. As to the internal, its aspect was of a mixed nature. By occasion of a Lord's supper, it is once said: "Six were, for the present, obliged to forego the  
" blessed participation of his flesh and blood in the holy  
" Sacrament, since, during their long absence in distant parts, they had suffered their minds to be corrupted by the serpent from the simplicity that is in

† Which is likewise come to pass, and she now walks without offence.

" Christ,



“ Christ, and thus fallen into circumstances, which  
 “ caused both us and them pain. Two people, who  
 “ had walked quite unworthy of the gospel, were  
 “ obliged to be excluded all fellowship; which caused  
 “ great weeping when it was made known in the pub-  
 “ lic meeting. But now though our pain was great  
 “ because of these, our joy was still greater with re-  
 “ spect to the most; in whom we found a heart sensi-  
 “ ble of its own poverty, hungry, and cleaving to  
 “ their Lord, and they had suffered nothing to disturb  
 “ their intercourse with their unseen Friend.” The  
 brethren saw and heard afterwards from the Greenland  
 helpers, what a salutary effect the chastisement had up-  
 on the excluded; and the misfortunes of others proved  
 a lesson of wisdom to the helpers themselves, who were  
 thus taught the bad consequence of acting according to  
 one’s own will, (to which, people in common would  
 fain give the appellation of liberty) and in presump-  
 tion on one’s own strength affording occasion to the  
 enemy, especially while long and far distant from the  
 flock, to entangle one in his net.

## § 6.

Among the accounts read to them on the monthly  
 congregation-days, some lives of children, departed in  
 one or other of the European congregations, supplied  
 them with peculiarly agreeable matter for shortening  
 their long winter-evenings in an edifying manner; as  
 likewise the account of the stedfastness of some chris-  
 tians, in a state of vassalage, under the barbarous treat-  
 ment of their lords; again, the hard fate of the negro-  
 slaves; and also the particular preservation of the  
 churches in the troubles of the war, administered oc-  
 casion to a variety of natural, though wonderful and  
 simple reflections, from which they made this thankful  
 conclusion, that though they were in a wild, misera-  
 ble and unfriendly climate, yet they lived under a mild  
 government, could serve their Saviour without molesta-  
 tion, and be preserved from so many calamities of the  
 earth. Nothing touched them so deeply, as the demo-  
 lishing of the Indian congregation at Gnadenhütten in  
 Pennsylvania. And when a relation of some farther cir-  
 cumstances

cumstances was given to the helpers at their next meeting, for instance, that though some European brethren and sisters were burnt, yet the Indians had time to escape to Bethlehem, and therefore only lost their all in the fire; that these poor refugees, together with a multitude of people burnt out in the country, were received in Bethlehem, and, by the assistance of some wealthy and compassionate neighbours, were fed and cloathed; this relation, I say, excited such an emotion among them, as caused them to weep heartily, and to make offers of raising also some contributions for cloathing the naked, and feeding the hungry members of Christ. One said: "I have a fine rein-deer skin, which I will give." Another: "And I a pair of new rein-deer boots, which I will send." "And I, said a third, will send them a seal, that they may have something to eat and to burn." Now though their contributions, when turned into money, would be but of little value, yet the missionaries did not chuse to reject the mite, or rather, the compassionate, willing heart of their poor Greenland brethren and sisters, but ordered the value of their presents, (proffered with an equal measure of joy and tears,) to be sent by their brethren in Europe to the needy in America.

## § 7.

As the manner was simple, though natural, in which they took share in the circumstances of other members of Christ; so likewise were their discourses artless, but heart-striking, which they used in order to make the unhappiness out of Jesus, the happiness in his blood, and the constant adherence to, and converse with their wounded Friend, clear and necessary to their countrymen. It is indeed but a little, and commonly no more than the beginning of their discourses, which is noted down; but perhaps one or another may find a relish in that little. Thus, for instance, said A. "It is with us, as when a thick mist covers the land, which hinders us from seeing and knowing any thing certain. But when the mist disperses, we get sight of one corner of the land after another, and when the sun breaks forth, we see every thing clearly and distinctly.

" Thus

“ Thus it is with us. While we remain at a distance  
 “ from our Saviour, we are dark and ignorant of our-  
 “ selves; but the nearer approaches we make to him,  
 “ the more light we obtain in our hearts, and thus we  
 “ learn rightly to discover all good in him, and all evil  
 “ in ourselves.” &c.

The same said another time: “ My dear brethren,  
 “ give ear! I am now again to speak a little to you  
 “ of our Saviour. Indeed, I know not much of him;  
 “ but so much I know: he died for us upon the cross,  
 “ and suffered his side to be pierced, from whence  
 “ flowed blood and water. Why did he do this? He  
 “ has hereby provided for us a purification for heart  
 “ and soul and members, and if we make a daily use of  
 “ it, we may have a life of continual happiness and sa-  
 “ tisfaction, &c.

Daniel, (after having shortly before poured out his  
 heart to the missionary, and then in the beginning of  
 his discourse, confessed before the whole congregation,  
 that, during the summer, he had stayed too long in  
 hunting rein-deer, and thus had suffered damage in his  
 heart,) said among other things: “ If we will be truly  
 “ well, our heart, mind and thoughts must at all times,  
 “ in a direct and simple manner, be fixed upon our Sa-  
 “ viour’s blood and death. If not, we have no life, no  
 “ cheerfulness, nor any thing.” The conclusion he  
 made with these words: “ We may be as happy as we  
 “ will; and if we are not so, the fault is wholly and  
 “ solely our own.”

Another time, he spoke of the constant communion  
 with our Saviour, saying among other things: “ If we  
 “ thus continually converse with him, and have him  
 “ in our eyes, as the man full of wounds and stained  
 “ with blood, our souls will be carried away, as with  
 “ a torrent, and we shall be brought to his open-cleft,  
 “ blood-flowing heart, just as we see the sea-grass car-  
 “ ried on in the current of the tide, and driven without  
 “ stop on shore.”

The same Greenlander, on the festival of the Holy Ghost,  
 after sermon offered up a penetrating prayer, which the  
 audience accompanied with many tears; among others  
 he spoke the following words: “ God Holy Ghost, we are  
 “ heartily

“ heartily ashamed, that we have all along behaved so  
 “ ill towards thee, while thou dost treat us with so much  
 “ goodness. We do not so much as know, how very  
 “ wretched we are; but thou knowest all things.  
 “ Therefore we beseech thee, take us, poor and  
 “ wretched children as we are, under thy care anew,  
 “ and cease not thy work, till thou hast quite brought  
 “ us into the wounds of our Saviour. I call upon thee  
 “ in behalf of us all, for forgiveness of all past disobedience; and we promise thee to be from henceforth  
 “ thy faithful and obedient children.”

*M.* delivered himself thus in his discourse: “ I can  
 “ never be chearful, nay, I am in the same anxiety of  
 “ mind as a man feels that is with deep concern in search  
 “ for something he has lost, if at any time I have not  
 “ our Saviour in the form of his sufferings in my heart.  
 “ His death is undoubtedly the greatest thing we know.  
 “ Had he not purchased a church with his own blood,  
 “ I, and we all, had been savage heathens; but his  
 “ death is the cause, that I am now a fellow-member  
 “ of his people, and am so happy in him,” &c.

The same: “ It is true, I have been baptized many  
 “ years, and always thought I had an obedient heart:  
 “ but now, since our teachers have spoke largely upon  
 “ the faithfulness, patience, and labour which the Holy  
 “ Ghost exercises towards us, with a view to educate  
 “ us like a mother for Jesus, and shewed, in how many  
 “ respects we so often grieve him; I have obtained  
 “ a true sense, that, in time past, I have not been rightly  
 “ obedient to his admonitions. This puts me to  
 “ shame. And I will now give myself quite up to him  
 “ anew,” &c.

Thus might sketches of more be produced, but all  
 tend to this point: “ That we always weigh the cause  
 “ —of his death and suff’ring,—and for this, tho’ poor  
 “ we are,—bring him our thank-off’ring.” And, “ If  
 “ I have him, I have the thing,—that will perpetual  
 “ comfort bring.”

### § 8.

Though this year no more than seven persons were  
 added to the number of inhabitants, yet things went so  
 much the more prosperously among the great number of  
 unbaptized;



unbaptized ; and the suit of many of them, who uttered their, desire after baptism with tears, could be granted. In this manner, fifty-three were added to the congregation, among whom were fourteen children. There were five baptismal solemnities : I will cite a little of the first only.

“ Jan. 12, we found that we could baptize the  
 “ next congregation-day eight persons, and receive se-  
 “ venteen heathen concerned about their salvation, into  
 “ a closer care. When we acquainted the Greenland  
 “ helpers with this news, they were filled with uncom-  
 “ mon joy, and all thanked God with heart, mouth  
 “ and hand, for shewing so much grace to the poor  
 “ heathen.”

The 14th, the candidates for baptism and reception were spoken with. In both classes it was sweet and agreeable to perceive by their cheeks moistened with tears, an extraordinary grace moving amongst them, as well as the desire they had to be the entire property of their Redeemer. They knew not how to express themselves for joy, some saying : “ They were quite sick with de-  
 “ fire,” &c. Sunday the 16th was a particular day of blessing. After the liturgy, a fine diary of the blessed course of the negro-children in St. Thomas’s was read, to the general joy and quickening of the hearers. Then the candidates were once more spoken with. Both joy and trembling, both shame and yet a believing application to the throne of grace, were pleasingly felt among them. An old widow, formerly accused of witchcraft, was troubled at being asked, if we should ever hear the like of her for the future ? And she promised, with expressions which might be believed, to renounce the devil and all his works and ways, and to give herself entirely to our Saviour as his eternal property. After sermon upon the words : *I am come to send fire on the earth*, &c. these eight souls were baptized, viz. three brethren (among whom was the old man mentioned last year, § 6. who looked upon his children as worthy of baptism, but not himself, together with his son) and five sisters. An agreeable and glad aspect shone in their countenances. After reading and explaining the congregation-day’s lesson, seventeen catechumens were received with the kiss of peace,

peace, to a nearer nursing and tuition. Among whom was the often-mentioned Tussillartok, brother-in-law of the late Samuel Kajarnak, that same angekok, that had been so often frightened by particular dreams, together with his son Siuana; and the girl, sent to us last year half-dead in a sack.

The following days, accounts were brought, what effect these acts had upon the rest of the baptized. The helpers related, that the remaining candidates had greatly bemoaned themselves in their bands, and shewed great longing for baptism. And a widow, received two months ago, whose daughter had been baptized this time, said with tears: "Alas! certainly my case must be very bad, that I cannot yet attain to it? And I have so great a desire, and so frequently weep to our Saviour on that account."

The great impression, baptism leaves upon the Greenlanders, and the hold a wise steward gets of their hearts by it, may be gathered from what follows. A man, that had for some time been under the chastisement of the congregation, which had been a little galling to him, had behaved very stubbornly to the deacon in an economical affair, and was not to be moved from his self-will by any remonstrances. But, on being asked, if he knew, that he was baptized? he fell a weeping so vehemently, that he was hardly to be pacified. And thus his self-will was, as it were, drowned.

### § 9.

This year forty catechumens were received to a closer care and nursing, and some of them by degrees baptized: but no more than two persons were admitted to the Holy Communion. Five couple entered into the holy state of matrimony, and eleven departed this life, among whom were only three grown persons, viz.

I.) Antonetta, a married woman, who had many years since heard the gospel in Kangek. At the very first a desire after Jesus was discernible in her; and therefore not long after her coming to us in the year 1748 she received baptism. After three years she partook of the Lord's-supper, and lived since then happily and cheerfully with her husband as a poor-sinner who had obtained

obtained grace. For these two years she had been sickly of a consumption, which had been the happiest time of her life. She longed for her release and rejoiced at the prospect of it, as of a wedding-day, was continually engaged with our Saviour, and spoke of him to all that visited her. Among other things she said: "Now our Saviour will soon come and take my soul with him; I have often prayed for it, and he is always gracious unto me, whenever I speak with him. The Saviour's blood and righteousness my fin'ry is, my wedding-dress. But I desire you also to dress my body neatly, the members of my body being all his gift." The last evening the verse, "Ever O Lamb! to her remain,—so that she not only obtain—some dawnings of thy grace; —but let her have thy wounds each hour—quite near, and let her feel the pow'r—which thy whole martyr'd body has," being sung for her, she pointed, with pleasant looks, to her heart, and with a broken voice begun that verse: "The Lamb with all his grief and smart,—remains the pleasure of my heart,—long as it moves in me:—yea, even when it beats no more,—there, where the spear his side did bore,—I have my place eternally." And thus she passed in a soft divine peace into the arms of her Redeemer.

2.) Abishag, a married woman, had a tender heart to the death and passion of Jesus, and a particular gift of treating her household. She once was disturbed by self-love, and fancied, she was not made enough of. This made her fretful and dejected, but she soon recovered herself again, and spent her last years very cheerfully. Especially in her sickness she joyfully declared, how much she loved our Saviour, and longed to kiss his wounded feet.

3.) Peninnah, an old single sister, of a weakly body and melancholy disposition of mind. The first years after baptism she spent cheerfully. But after all her relations were departed this life, and she found it pretty difficult to get her maintenance, she grew so dispirited, that of her own accord she kept away from the Lord's Supper, by which means she gradually fell into great dryness, and it seemed often, as if she would leave us. In her eight days sickness, the Friend of all the poor and

and wretched, manifested himself again in a very kind manner to her heart, and she went home as a poor sinner, with an earnest longing and full of comfort, to him.

4.) Christian, the orphan son, nine years old, of our ever-memorable Nathanael, who departed in the year 1752; he was a very brisk, amiable child, of whom we conceived great hopes. He was uncommonly diligent at school, and had a very retentive memory. The catechist had once translated some verses, and rehearsed them to his school-children, but because he could not render an expression or two plain enough, he destroyed them; which he was afterwards sorry for, and should have been glad to have them again. A year after, he accidentally heard the late Christian, who was a great lover of singing, sing these lost verses, and wrote them down from his mouth. As lively as his spirit was, nay sometimes inclined to extravagancies, so tender and soft was his heart to the wounds of Jesus, and his mind thankful for all admonitions. A pleurisy furthered his release, while in the Sound with his foster-parents, who were much touched by his edifying end.

## BOOK IX.

*The fifth Period of the Brethren's Mission, from the founding of the Mission at Lichtenfels in 1758, unto the year 1762.*

THE TWENTY-SIXTH YEAR, 1758.

### § I.

**O**F late years the Greenland-congregation was augmented to four hundred, besides near two hundred baptized persons already translated into a blessed eternity. Since the year 1742, when the great stirring among the heathen commenced, the increase was speedy enough in proportion to the small number



of the nation itself; but now it seemed, as if it would take no hasty steps farther from without. Henceforward not many Greenlanders were to be expected from the North, and Ball's-River. For since the settlement of new colonies, they were provided with Danish missionaries near those parts; and as to those hereabouts that lived far up the inlets, they for the most part attended the mission at Good-hope. The Kook and Kangek islands were properly the brethren's chapels of ease and preaching-places: and in them, mostly Greenlanders from the utmost South, where there are still no colonies nor missions, are wont to take up their abode for a year or two on their journeys to and from the north, partly by way of taking their rest, and partly in order to provide necessaries for travelling farther. The brethren had got most of their inhabitants from among those people; which was in some measure owing to the blessing arising from the journey of the firstling Samuel Kajarnak, who was himself a South-country-man, and first of all made known in those parts the blessed tidings of a Creator, who had redeemed his lost creatures with his death and blood-shedding. It may be recollected from foregoing relations, that the brethren received yearly many visits from the South-country people, that the gospel was not wholly unknown to many of them, and that they had invited the brethren to come into their country, as having indeed an inclination to be converted, but being unable to support themselves here. For although Ball's-River is one of the finest countries in all Greenland, (not having every thing, it is true, but a great deal of what other places are in want of,) yet the Greenlanders cannot easily resolve entirely to relinquish the place where they were born and bred, and to settle in another, since almost in every place the way of fishing and catching seals differs; which obliges them to a new practice, and in the mean while perhaps exposes them to want for a year or two. And especially they that were born on the sea-coast, or on an island, do not chuse their abiding-place on the main land or in the inlets. And when such people settle in such a place as New-Herrnhuth, lying on the continent five or six leagues from the main sea, it can scarce be considered as any thing less than

than a piece of self-denial with respect to their wonted advantage, which they then are willing should give way to their souls good; since they know, that it will take them up a couple of years to learn new methods, and they shall the while be often forced to suffer great hardships in point of sustenance.

This difficulty has kept many a Greenlander, who has been touched in his heart, from living in New-Herrnhuth; neither could even the brethren wish the place more populous. For although they would have been glad to win them to Christ, by preaching the gospel to every human creature in Greenland; yet they were under a necessity also of having a regard to the proper congregation-nursing, instructing, establishing in grace, and preserving from all by-paths, the souls awakened by the gospel, and baptized into the death of Jesus. Such a care of souls, which requires more than bare preaching and catechising, is, at least in heathen nations, wherever the number is so great that it cannot be duly inspected into, exceeding difficult, if not impossible. Add to this, that some were apprehensive, such a number of Greenlanders together in one place might not at all times find a sufficient livelihood, though others were of another opinion, which experience has shewn to be just.

## § 2.

For these reasons, and from well-grounded hopes, that many more Greenlanders would submit to the gospel, if settled in a place convenient for their support; the missionaries had for some time been considering, whether some of them could not live in Kangek or Kariak, (which lies six leagues south of New-Herrnhuth) in order to minister the gospel to the Greenlanders living or passing and repassing there, and to give such baptized persons as could easier provide their sustenance there, an opportunity of removing thither from New-Herrnhuth. This proposal was taken into consideration at the aforesaid visitation in the year 1752, but not found advisable.

Two years after, viz. 1754, a trading factory was settled at Fisher's-bay, so called, thirty-six leagues to the southward. Many Greenlanders from those parts,

who spent the summer at Ball's-River, had heard the gospel. Some had also actually fixed their abode in New-Herrnhuth, but the greatest part declared, that they could not subsist here, and invited the brethren to settle in their parts, where they would move to them and embrace the gospel.

It happened luckily, after the settlement of the factory there, that Matthew Stach and Ballenhorst, intending for Europe, were obliged to take shipping at the new factory. They took a view of the country, and laid it before the Brethren's church, together with the desire of the Greenlanders there. The next year John Soerensen taking his departure from Europe to Greenland, delivered a memorial to Count Berkentin, the then president of the Greenland trading company at Copenhagen, with an offer of the brethren to settle among the Greenlanders on Fisher's-bay, if they could be of any service to the trade thereby. This overture was agreeable, but could not so soon be put in execution.

In the mean while the brethren were time after time invited in the most pressing manner both by the heathen and the agents of trade. But since they had nobody to spare for the purpose, the following proposal was made by John Beck, who was that year in Herrnhuth, that as Matthew Stach had at all times discovered a strong inclination to carry the gospel farther southwards among the Greenlanders; whether he would not 'be the proper person to make an attempt to settle at Fisher's-bay, and see if any of the Greenlanders in those parts were to be gained for our Saviour? This proposal met with approbation; Matthew Stach received a call to this end, being joined by the two brethren *Jens* (or *John*) and *Peter Haven*, as his assistants.

### § 3.

As their departure was pressing, these three brethren were dismissed without delay; and on the 15th of March, with the blessing of the church, entered upon their journey from Herrnhuth. And though they were obliged to pass through the theatre of war, yet they proceeded without molestation; and reached Copenhagen the 8th of April, by way of Hamburg and Holsatia. But on  
their

their arrival, they found the ship, bound to Frederic's-Hope, Fisher's-lodge and Good-Hope, lying at anchor in the road ready for sailing, and as she was already heavy loaded, they could not take their passage in her. Therefore they were obliged to wait, till another, bound to Zukkertop, 100 leagues north of their destined place, was ready to sail. On the ascension-day of Christ, May 4, they went on board the Mary-Church, captain Peter Stephensen Holm; and transmitted from Helsingør, where they were detained a few days by contrary winds, the following farewell-lines :

We now lie here in Oere-sound,  
The seaman's fate oft, weather-bound,  
Waiting the pleasant hour, to sail  
Our proper course with prosp'rous gale.

May Jesus bear us company,  
And may his faithful soul still be  
The guide of ev'ry step; and then  
Labour is light, and void of pain.

We, without this, should feel dismay,  
Nor ever wish to put to sea,  
Much less to Greenland's dreary coast,  
For banish'd slaves adapted most \*.

Only the leading star which shone  
To th' heathen *Magi*, guides us on;  
And Jesu's sweat in pain and death,  
Does heat to coldest hearts bequeath.

Therefore with true and childlike mind,  
To be his servants we're inclin'd,  
Would gladly his heart's joy remain,  
And this to him and us brings gain.

What was remarkable in their passage was, that they had no storm, and very little bad weather. To the praise of our Saviour, and out of gratitude to the Danish nation, I cannot at present wholly pass over in silence, our acknowledgements that the circumstances of our brethren sailing to Greenland, are vastly altered within these twenty years, and especially since the most gra-

\* Alluding to the transportation made to Greenland in the year 1728, of many garrison and other prisoners, called in Copenhagen, slaves. See B. IV. § 30.



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cious royal regulation of the year 1750. For whereas formerly the ship's company studied to vex and grieve the brethren with all kinds of bad words and actions, nay, with mockeries at religion itself, and denied them even the due relief in externals, these three brethren cannot now sufficiently praise the civility and kind usage, which the ship's company shewed them, and especially the hearty affection which the captain and mate treated them with; nay the same testimony is due to them all; and on this occasion one may venture to apply the promise of Jesus; "Verily they shall not lose their reward."

They arrived the 18th of June at the colony of Zuckertop, and were received with much kindness by the factor Andrew Olsen, and the catechist Berthel Larsen.

In the mean time two kajaks arrived from New-Herrnhuth, which were sent to convoy them 60 leagues along a coast they were as yet entire strangers to. With these they set forward June 23, in their boat (the only thing which they could bring along with them from Copenhagen for their new settlement) and though their passage was somewhat rough, yet it was so quick and fortunate, that they arrived the 27th of June in New-Herrnhuth, to the joy of the brethren and the Greenlanders.

### § 4.

And, having concerted the necessary measures with them, they entered upon their voyage July the 19th to Fisher's-Inlet, taking along with them from New-Herrnhuth four families of Greenlanders, in all thirty-two souls, as a beginning of a small congregation. On the 23d of July they came to the inlet with the comfortable word: *Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us.* Ps. xc. 17. "Say yes to what we undertake." Before they proceeded to the factory, they followed the advice of their Greenland-guide, who was a native of this country, and took a view of a place called Akonamiok upon a large island, near three miles from the main sea, where an old Greenlandish house stood. But it being too closely environed with mountains, they went full three miles farther up the inlet and came to the factory. The traders would gladly have had them nigh, and a finer and more convenient

venient place for Europeans is hardly to be found in Greenland; but as it is the brethren's concern, to consult the spiritual and temporal benefit of their Greenlanders, rather than their own conveniency, (which must not be sought in Greenland) they could not settle there, but looked out farther for a place, having the following conveniencies. 1. Fresh water that does not freeze up entirely in winter. 2. A secure harbour for the boats. 3. A strand, which remains open in winter, and is not too far from the sea: to the end that people that are used to be near the sea, as almost all the South-countrymen are, may find their sustenance as well as the inhabitants of the inlet, and that nobody need, on that account, be deterred from living with them, and hearing the gospel. But they could meet with no such place on the whole inlet, except at Akonamiok; and although they have no prospect there towards the sun, which in Greenland is a great refreshment, nay, its chearing beams are entirely intercepted by a high mountain for three months together, yet, for the sake of the Greenlanders, at last they made choice of this place, and July the 24th, pitched their tents there. The word of that day was: *Ab Lord God, behold there is nothing too hard for thee.* Jer. xxxii. 17.

## § 5.

Their first business was, to raise a house of stones and fods in the Greenland way. As they could have no help from the Greenlanders, who were building at the same time, and one of the three brethren was likewise obliged to spend some hours in dressing victuals, the work went very slowly forwards in the beginning. Besides, they were in want of necessary utensils, not being able to bring them with them either from Copenhagen, or from New-Herrnhuth in a boat. They were forced to roll the stones to the spot, carry the earth in bags, and fetch the fods by water from another place. For the roof they could bring some laths from New-Herrnhuth, but no timber, neither could they for a considerable time find any in the sea fit for their purpose. But the wall being finished, it happened just as they were going out in their boat on other business not far from the house,

that they met with two such pieces of timber as they just wanted, which would have been carried away again by the next flood-tide, if they had waited any longer. In short, it was as if one of the ministring spirits had rowed them thither at the time of the brethren's greatest necessity, and they received them with thankful hearts, as a present from the hand of the Lord.

Their house consisted of one room five yards square, and a small fore-house, to serve for the kitchen. The roof was near six foot high, without cieling and mostly flat, supported with two pillars; the laths were covered with a double layer of fods and earth between; and to prevent the rain coming in (though still it often dropped through) old tent skins were spread over the whole, the walls also within being lined with the same. Sept. 16, they finished this dwelling, and made their entrance with thankful and glad hearts. But from that time, the winter set in with rain and snow, and there was not much to be done without doors.

In the mean time the Greenlanders also built themselves a house, which they entered the 14th of October. Their provisions at first, fell so short, that they maintained themselves with much difficulty. But they discovered, not far from home, a place, through which the seals ran into a narrow bay; where finding it practicable to prevent their escape, they could kill several together, and were thus enabled, to furnish the factor with between three and four barrels of blubber as a good beginning. The natives declared, that they had never seen seals in that place before, and were surprized at their running-in in such numbers now. Therefore they could not but acknowledge it as a special providence for their support.

#### § 6.

It was not long before Greenlanders came on visits, some of them instigated by curiosity only, but the greatest part, with intent to hear the gospel. The most of them lived near the factory, and on the other side of the island. The way by land to both places was at least six miles over rugged cliffs and valleys. But yet they came frequently, and especially at Christmas, the men by water, and the women by land, in order to hear the

the word of God, returning home again often by night. The missionary likewise visited the heathen at times. Their desire to hear of Jesus made the way easy to him, though in itself not only difficult, but even dangerous; as a proof of this, it once happened, that his foot slipped, and he tumbled down the hill with his head foremost, though without receiving any hurt, having the good fortune to fall into a sufficient depth of snow. Neither were our Greenland brethren idle, but visited time after time such Greenlanders, as the missionary could not come at, and found, that they were so far from disliking the testimony of the crucified Jesus, that they often received it with joy, and promised to follow them one time or other.

Besides some widows and their children, and some single women, two families came to them with an intention to live there. The men were own brothers of a Greenlander departed this life in New-Herrnhuth, and had often heard the gospel there, not without emotion of heart. They now came with a design to be converted; did not easily miss one meeting, and were also before the end of the year received as catechumens. But their wives were not of their mind. And whereas the Greenlandish women are wont to be much more eager after the gospel than their husbands, and are often an occasion of good to them; these on the contrary, came very seldom to the preaching, and the next year were the means of their husbands forsaking their teachers again, and thus forfeiting the privilege of being the first-fruits of these parts.

#### § 7.

The small beginning of a Greenland congregation was regulated in the same manner, as in New-Herrnhuth. The Sunday's preaching, and other general meetings were kept in the Greenlanders house; but the holy communion and the meetings of the baptized were holden in the brethren's house, where likewise the school was kept. It was matter of great joy, to perceive the same grace, which anoints the meetings of the Greenland-congregation in New-Herrnhuth, attending this branch of it in their new plantation. As they were the first time praying the litany, at rehearsing the Lord's prayer,



prayer, *Lord God our Father which art in heaven*, &c. it is remarked that such a motion was raised in every heart, that the tears trickled down their cheeks. At the first sacrament of the Lord's-supper, it is said in the diary: "When I was about to speak with the communicants, as I knew that many things would require to be taken notice of, I was not a little uneasy. But I was much ashamed and comforted on finding before me, without exception, broken and contrite hearts prepared by the Holy Spirit himself."

As to any increase from the heathen, as a Greenlander must have time to consider, and a missionary still more to obtain a due knowledge of him, it was not so early to be thought on. The congregation therefore was increased with no more than one new-born child by the sacrament of holy baptism, but on the other hand diminished by the melancholy loss at sea of a young man, called Joel. "It is a singular and exceeding affecting matter," (writes the missionary) "to have just seen a brother so lively and vigorous, and presently after have the pain to hear the news, that he is gone into eternity in such a manner, leaving his body to be driven about in the raging sea, a prey for the fishes. I could not tell what was the matter with me yesterday, I felt myself very anxious, went several times upon the hill to look out into the sea, without knowing why? Neither did I just then reflect upon him, although I had often been troubled on his account, because he ventured sometimes farther than his abilities would admit of."

"In the year 1744, he was baptized as a child at the same time with his parents, learned to read and write well, and was of a chearful and upright disposition. As he advanced in years, a tender sense of love towards our Saviour and his wounds was perceptible in him, and he had a most amiable method of recommending him to the children, being employed as keeper of their bands. Afterwards he seemed to suffer some loss in his childlike disposition; but yet a heart attached to our Saviour was at all times observable in him. He remained unentangled in the sins of youth, and in what point soever he felt his corruption and sinfulness, he spoke out concerning

“ ing it with an open heart, and would gladly be an  
 “ entire joy to our Saviour both in soul and body.  
 “ This year he obtained the privilege of partaking of the  
 “ blessed supper of the Lord ; and then moved with his  
 “ brother-in-law Johanan from New-Herrnhuth hither.  
 “ Here I always remarked a particular work of our Sa-  
 “ viour in his heart, and indeed he oftentimes gave me  
 “ great pleasure. In this very year he expressed him-  
 “ self thus in a letter : “ When I call to mind, in what  
 “ manner our dear Saviour first drew near to me, my  
 “ eyes still flow with tears. His sufferings warm my  
 “ heart, and fill it with joy ; I can now part with him  
 “ no more. He has my heart as his property wholly,  
 “ as also my body and members. He has likewise be-  
 “ stowed on me his body and his blood, at which I  
 “ greatly rejoice. My thoughts and senses are con-  
 “ stantly directed unto him, and I intreat him often with  
 “ tears, to be quite near my heart, to mortify by his  
 “ body every thing in me that is unprofitable, and make  
 “ me a faithful youth. For I would gladly live with  
 “ true satisfaction unto him.” Thus far his own words.  
 “ He assisted me diligently in translating, and his last  
 “ work was a Passion-hymn ; when he expressed his joy  
 “ particularly at the words, “ Had I of him a vision,—  
 “ my heart would tell me soon,—it was no apparition,  
 “ —but God my flesh and bone.”

## § 8.

Now to return to New-Herrnhuth. The preaching  
 of the gospel publickly and privately proceeded with spi-  
 rit and grace. The heathen also, from far and near,  
 paid frequent visits. Especially a great many South-  
 country people were there again in summer, visiting  
 their relations. Some of them were quite savage and  
 raw, and did not care to hear any thing of God ; some  
 seemed not to be quite insensible, yet they also were de-  
 signedly on their guard, and forbad their relations to  
 hear the gospel, lest they too should be caught in the  
 snare ; because, as they said, they had already seen ma-  
 ny examples of people, especially young minds, who  
 had only once or twice given attentive ear to the word  
 of Jesus's cross and death, being so captivated, and, as  
 it

it were, bewitched \* by it, as never after to be at rest, till they too could live with the believers, often to the grief of their friends and relations.

The case was not much different with respect to the heathen who lived in the neighbourhood, except that many of them had so often been touched by the sound of the gospel, and were lulled to sleep again, or had so guarded and fortified themselves against it by the desires of the flesh and of the mind † (for even the Greenlanders are capable of making this wrong use of their ratiocination) that except the awakening of a fresh restlessness in the conscience, not much was to be done with nor expected from them for the present. Nevertheless there were never wanting some, who discovered an inclination for our Saviour, though it was no easy matter for them to break loose from their friends and relations, and therefore they were obliged to wait for a more convenient season.

The deacon, in particular, who went with the Greenland-congregation to the capelin-fishery, had often some attentive hearers from among thirty or forty families of strangers, who had encamped upon the same place. And when our Greenlanders made visits among the heathen, they found easy access to such people as these, who often requested them to preach the word of life in their houses; which they were the more willing to do, as they perceived that their simple testimony was not without blessing, and was an inducement to many souls, nay, many large families, to change their place of abode, though often to their disadvantage in temporal things, in order to have a better opportunity of profiting for their souls.

### § 9.

And if any one once took the resolution to live with the believers, he might be accounted as good as gained over to the faith; and the examples of such as went off

\* What wonder is it, that the unbelieving Greenlanders compare what St. Paul calls *the power of God and the wisdom of God*, or *the wisdom of God in a mystery*, with their favourite sorcery? when many even in enlightened nations, attribute what they cannot bear, but yet cannot deny, to a secret magick, though ever so contrary to all the rest of their principles.

† *δραconiαν*, *Eph. ii. 3.*

again, grew more and more rare. For they had frequently weighed the matter for several years together; and the determination only to come *thus* near arose, if not in all, yet in the most of them, from grace working by the word of Jesus's sufferings; which had power to operate the more effectually upon their stupid minds and benighted hearts, the more time and opportunity they had, by being removed from the tumultuous din of the heathen, to awake out of their dream, in conversation with their believing country-men, and to attain a heart-felt knowledge of their wants.

Thus twenty-two souls from among the heathen moved this year to New-Herrnhuth, and afforded hopes of becoming some satisfaction to our Saviour for the travail of his soul. Thirty-three souls out of the former inhabitants were added to the congregation by holy baptism. Thirty-two were admitted to the holy communion. Six new couples were joined in holy matrimony, and four couple from among the heathen, after embracing the faith, received the blessing of the church unto their marriage.

In order to give an idea of the inward progress of grace this year, I will only insert out of the diary some observations concerning the speaking with the communicants.

“ Jan. 26, some brethren and sisters were spoken with in  
 “ a preparatory way for the blessed supper of the Lord.  
 “ They were, this time, in an extraordinary degree upright,  
 “ voluntarily declared their faults and defects,  
 “ and expressed their desire of entering into a more intimate acquaintance and conversation with our Saviour.  
 “ We were informed by the helpers, what great pleasure it gave to a certain married couple, that their  
 “ son was to receive confirmation for the holy sacrament. We understood the same of several others,  
 “ which was a cordial to us. We had at this time six  
 “ brethren and ten sisters to confirm. The 30th, in  
 “ the helpers band many agreeable things were related  
 “ of the persons last confirmed; how they expressed  
 “ their joy with tears, that they should now soon be  
 “ partakers of this highest good. Many, whom we  
 “ cannot yet admit to confirmation, lamented their  
 “ case grievously, and esteemed the others happy.  
 “ This



“ This is a new evidence to us of the particular work  
 “ of the Holy Spirit in the hearts of the baptized.

“ Feb. 24, In speaking this time with the commu-  
 “ nicants, we found reason to thank God for his un-  
 “ speakable gift, on account of their sincere mind, and  
 “ real sense of their poverty and weaknesses, which  
 “ caused them to sigh for grace. But yet there were  
 “ some, who had not made a right use of the loving  
 “ heart, and maternal leading of the Holy Ghost, and  
 “ were stepped into by-paths; but they were also  
 “ grieved to the heart on that account. The 27th,  
 “ we had many rejoicing accounts given us of the bles-  
 “ sing of the last Lord’s-supper. Some, who partook  
 “ of it for the first time, as also the confirmed, could  
 “ not sleep that night for joy and comfort of heart, and  
 “ expressed themselves very sweetly to the rest concern-  
 “ ing the grace they had enjoyed. To some likewise,  
 “ who have a great desire for it, but cannot yet be ad-  
 “ mitted, it caused sleepless nights and many tears.

#### § 10.

As to externals, the Greenlanders had a very good year, there being scarce any winter, considering the climate. In January more rain fell than snow, and when the snow increased, it was seldom extreme cold. On the other hand towards spring, so much snow fell and lay so long, that they were obliged to use snow-shoes till the end of May. The Greenlanders were never hindered from going to sea, and were so blessed in their provisions, that a few only were necessitated to leave the spot before the season for capelin-fishing, when all hands must betake themselves to the teeming seas.

For some of the last years, I have taken no notice of what passed in the Greenland congregation during this their four weeks absence, because the accounts of it, though pleasing, are not attended with much variety. But at this time I cannot omit giving a short summary of a helper’s discourse to the Greenlanders. He said among other things: “ The grace which our Saviour  
 “ confers upon us is inexpressible. He is every day,  
 “ nay, every hour with us. Indeed we cannot see  
 “ him with the eyes of our body, but our heart can feel  
 “ him,

“ him, if we only truly love him, and cleave to him,  
 “ just as ye now see the angmarfet do, swarming about  
 “ the rocks, and let them be driven away ever so often,  
 “ they return instantly in great numbers, striving to  
 “ reach the rocks. Just so ought we to cling to the  
 “ person of Jesus, and suffer nothing to drive us from  
 “ him. His blood has certainly power sufficient to  
 “ keep us immovably with him.”

The whole ended without any hurt or misfortune, neither did any perish in the water this year, which is a rare case in Greenland.

## § II.

Of the twelve that entered into rest, I will only take notice of the following, for the sake of some particular circumstances.

1.) Maria Barbara, came hither with her parents in 1751 when she was a girl twelve years old. She was soon powerfully laid hold of by our Saviour, and baptized the next spring in the presence and with the approbation of her parents. But they afterwards changing their minds and departing to the south, violently set upon this their daughter, in order to carry her along with them by force or fraud. But as she was immovable, and implored our protection with many tears, the parents were obliged to make off without her, and our late sister was very chearful and quiet with her relations here till the year 1754, when her father and eldest sister came again into these parts, and purposed to snatch her away by stealth; but she was quickly delivered from this apprehension, by their going both off the stage of this world shortly after their arrival. However there was still a kinsman, who tried his utmost to carry her off. But he too was soon gathered to his fathers. Thus she was now rescued out of this danger, and led a comfortable life with her people. A year ago she broke a leg, became a cripple, and fell into a consumption. She bore all her affliction with resignation, and in a believing expectation of a speedy release, which translated her into the kingdom of eternal life and health, on the 6th of January, the day of the manifestation of Christ to the Gentiles.

2.) Ste-

2.) Stephen, a married man, came hither with his wife in the year 1749. Though he was otherwise one of the most unpolished Greenlanders, yet, after his baptism, he was remarkable for his simplicity, childlikeness and sincerity of heart towards our Saviour and the brethren. Therefore he also prospered, nor was subject to so many vicissitudes, as several others were. And thus by degrees he attained such an agreeable nature and temper, even outwardly, that it was a pleasure to every one to have any converse with him. Since last year he was one of our most sensible and trusty helpers, but at last, falling ill of a consumption, it was not in his power to do much more. It was often a great grief to him, that he was not able to frequent the meetings, and therefore he longed for a speedy deliverance, which was granted him to his singular joy, November the 7th. I will just note the following lines out of a letter he wrote this spring: "I am poor, and yet chearful and happy, for  
 "I continually meditate in my heart upon our Saviour.  
 "His blood and sufferings alone are what rejoice my  
 "heart and preserve me from evil. Hence it is that  
 "there is nothing better for my heart, than when he  
 "feeds and nourishes me with his body and blood.  
 "I thank him that he has endued me with his mind,  
 "and beseech him to be constantly near me."

3.) John Ludwig, a child of four years old, in whom a tender heart was perceptible. Last autumn he was thrown down upon a rock by a sudden gust of wind, whereby his back was broke, so that he could not go, and at last grew double. In his sickness he said to his parents: "I will go hence," and on his father's asking him: "Whither wilt thou go?" he replied: "To the  
 "dear Lamb." He spoke continually of it, and how he would kiss our Saviour's wounds; and when he lost his speech, he still pointed with his finger to his side, and to his hands, and by a pleasant countenance gave us to understand, what a joyful sense he had of the bliss,  
 "Soon near at hand to greet—Christ's side and hands  
 "and feet."

4.) Judith *alias* Issik, a happy heart, charmed with the passion of Jesus, and the first blessed overseer of the single sisters choir at New-Herrnhuth: She was born  
 in



in the south, and came in the year 1741 into these parts. She was formerly a very pattern of a stupid heathenness; and being once asked, whether she was sensible of no desire in her soul after her Creator and Saviour? she replied: she did not understand that, she had left her soul behind in the south. The late Sarah, who departed to her Lord at Herrnhuth in Upper-Lusatia, being her own sister, prevailed so far as to get her away from the savages to her, and took much pains in recommending our Saviour to her, and endeavouring to awaken a longing in her soul after him, in which she was successful. Our deceased sister was possessed of singleness of mind, got acquainted with her depraved state, and, like a little child, was presently encouraged to put her whole trust and confidence in the unseen Friend of sinners. She was often discovered in some solitary place with wet eyes; she signified her desire to be baptized with tears, and was made partaker of this blessing in the Christmas holidays 1742, from that time she proceeded stedfastly in grace, and begun to learn to read, but often wept favourily at her unaptness, and slow progress. In the year 1747, she travelled with her sister and brother-in-law to Germany, and there was first admitted to the Holy Communion. She was beloved by every one wherever she came, and received more benefit in secret from the blessings of the church, so far as she could enjoy and understand of them, than appeared outwardly. At her return in the year 1749, her country-people soon perceived from her serenity of mind, and chearful walk, that our Saviour had bestowed particular grace on her. Now as she had seen in the churches the beautiful regulation of the choirs, it was her concern, to come into better order also with her Greenland sisters. They therefore built a house the same autumn, in which she kept good order and oversight. It was her heart's great concern, that her sisters might always lead a regular and happy life; she rejoiced heartily at their prosperity, and was in her last years sometimes uneasy, that on account of her hardness of hearing, she could not hear all that passed. She was often afflicted with spitting of blood, but yet she gave us no intimation, that she believed she should soon depart to her Saviour, be-



fore the present year, when she often spoke with great satisfaction of her approaching dissolution. The last quarter of a year she mostly kept her bed, but was very happy, and when for the two last times the holy sacrament was administered to her on her sick-bed, she was replenished with extraordinary joy in expectation of her last summons, which followed October 13, while her sisters were keeping a heart-affecting liturgy around her.

The following extract from some of her letters may illustrate the state of her mind.

“ I am sensible of my insufficiency, but at the same  
 “ time feel that our Saviour loves me, and is rendering  
 “ my heart conformable to his will. And therefore,  
 “ with all my indigence, I will adhere unto him. If  
 “ he had not sought and chosen me, I should still have  
 “ remained in darkness. When I consider this, my  
 “ eyes pour forth tears. My dear Saviour, I have no  
 “ other joy, but in thee and in thy blood alone. This  
 “ inflames my heart, &c.”

“ I poor creature constantly abide as a poor sinner in  
 “ my Saviour, and he keeps my heart ever chearful and  
 “ pure with his blood. I know, if he did not do so,  
 “ I should be capable of every thing that is bad. There-  
 “ fore my desire is, always to feel our Saviour’s suffer-  
 “ ings and love in my heart, wherein is the greatest  
 “ satisfaction and life, &c.”

“ When I reflect, that our Saviour redeemed us with  
 “ his blood, I thank him most heartily. And notwith-  
 “ standing I am a poor wretched child, he strengthens  
 “ my weak heart with his body and blood.—This  
 “ winter I have been very weak in body, and often  
 “ had spitting of blood. I then thought: Now I shall  
 “ go to my Saviour, and often rejoiced greatly at it.  
 “ But now that my Saviour restores my bodily health  
 “ a little, I thank him for that too, and will yield my-  
 “ self up wholly to his disposal, &c.”

“ I have been very happy this winter with my sisters,  
 “ and whenever they were together, they thanked our  
 “ Saviour for his grace, and employed themselves in  
 “ discoursing of his sufferings. I sometimes tell them,  
 “ that the sisters over the great waters have no other  
 “ aim, but to please our Saviour and live unto him.  
 “ “ We

“ We then wish : Ah ! if we loved him so too ! Many  
 “ of the new ones are baptized, and we have taken  
 “ ten into our house, who afford me much joy, &c.”

“ All my sisters here greet you. Though they do  
 “ not know you, yet they often think of you. They  
 “ are ashamed on account of their wretchedness, but  
 “ have confident hearts unto our dear Saviour, that he  
 “ will make them continually more agreeable and plea-  
 “ sing unto him. When we meet together before him,  
 “ we feel his presence.—My dear Saviour leads me  
 “ poor weak child, and the Holy Spirit tends and nur-  
 “ ses me. At which I am often astonished, but greatly  
 “ comforted, &c.”

Two days before her end she dictated the following letter to a sister, that had been very dear to her in Europe.

“ My dear A. C. I now send you the last kiss out  
 “ of my heart. My tabernacle is exceedingly weaken-  
 “ ed and decayed by sickness, but I meditate continu-  
 “ ally on my Saviour’s sufferings, and rejoice greatly  
 “ in the prospect of that blessed moment, when he will  
 “ call me; and that I shall now see his wounds with  
 “ my eyes, for I am redeemed with his precious blood.  
 “ Although I should have been willing to tarry a little  
 “ longer with my sisters, yet I leave it to our Saviour;  
 “ and my greatest inclination and desire is, to be with  
 “ him. When I contemplate the particular grace of  
 “ our Saviour, which I have enjoyed here upon earth  
 “ in his congregation, my eyes overflow with tears: I  
 “ love him, and shall love him without ceasing. I  
 “ once more salute all the sisters, that are with you. I  
 “ now feel myself too weak to proceed farther,” your  
 dear Judith.

THE TWENTY-SEVENTH YEAR, 1759.

§ I.

**A** Gain frequent opportunities offered this year of proclaiming the gospel to entirely rough heathen; because many southlanders as they passed to, and from the north, came to pay visits to their relations and country-folks in New-Herrnhuth. From the end of June to the beginning of August scarce a day passed without some of these guests, and though their hearts lay in the thickest darkness, and their minds were intent upon other things, and their behaviour was wild, rude and restless; however some of them always attended the public preaching of the gospel. And though savage Greenlanders cannot be supposed to comprehend much of a subject addressed to a believing audience, yet their willingness to lend an ear was a token, that they had conceived no prejudice nor aversion to the truth; and it was observable in many, that the bare seeing and hearing a reasonable service of God, made a certain impression upon them, which, at that time, they did not understand. Neither was the conversation of their believing country-men, who accosted them vigorously, in vain; at least what they had not rightly apprehended in the public discourse, was by this means more fully explained to them. For instance, I find it once said: "After sermon several southlanders, who had frequently heard the word, visited us. We asked them, if they had ever heard before of our Saviour? One said: "No, but we have heard of one, that is called God." Now as we were about to recommend the atonement of Jesus unto them, he said to a Greenland helper, that stood by: "Do thou speak to us, our ears are incapable of understanding the Europeans." This was quite agreeable to our Greenland brother; and he testified of him, who had given himself up to death for our sins, in such a manner, that it was a cordial joy to hear him. He many times repeated: "So dead and stupid, as ye now are, was I too formerly; but when I heard from these

" my

“ my teachers, that there is a Saviour, who has purchased salvation for poor miserable men, I rejoiced at it, and prayed to him, and he gave me an open heart and ears to hear and to understand. And now ye may easily see, that I am happy, and I can wish you nothing better, than that ye also might submit to be made happy.” Our Saviour owned this testimony, and many a deep sigh broke forth from the savages against their wills. Among them were the brothers of Christina mentioned in the year 1750, § 9. who forcibly dragged her away from the northern mission; but they now behaved quite peaceably.

Another time it is said: “ Many things were spoken with some south-country people of our Saviour. A young man was so seized, that his whole body begun to tremble, and he said: “ I would gladly be the Saviour’s, but my people always keep me back.” The most of them hearken attentively, when we make known unto them the death of the Lord, and come also into the public morning and evening-meetings. But when they are asked, if they do not chuse to live a winter here, or nigh at hand, and visit us? they have various excuses; for instance, that there are not so many rein-deer hereabouts, as in the south; that they had eaten none for a long time, and they could not overcome their longing after that flesh; but when they had eaten their fill of it, they would come again, and hear more of their Creator.”

But the greatest part were thrown into a panic. For a Greenlander of Disko-bay, who had been with a whalefisher to Amsterdam, and came back this year, spread a rumour, that next spring many ships would come and kill all the Europeans, and all the Greenlanders too that they met with among them. Therefore the Greenlanders, that would save their lives, should flee to the south. This false alarm made many heathens hurry away out of the neighbourhood of the missions; above twenty boats of southlanders, who were come into our parts, hastened back again, and almost all in Kangek went along with them. But yet four persons of these sojourners who were under nobody’s command, stayed in New-Herrnhuth.



## § 2.

However before the neighbouring heathen fled, many payed visits from time to time, and the word of life was closely addressed to their hearts anew, and always had its effect on some, though often in a slow manner. Again, when our Greenland-helpers were abroad providing the necessaries of life, they were obliged to take up a night's lodging with some of them, and were often desired to say somewhat to them. I find such accounts now and then in the diary: "The brethren, who have for some time been catching willocks in Kangek, gave us many joyful accounts of the inhabitants, viz. that they found many desirous hearers among them, who intreated them to pray and sing; that this gave them an opportunity of proclaiming the passion of God with joyful hearts."—"Our helper Daniel has again delivered a testimony of our Saviour of late in Kookœrnen. One particular family gave him great pleasure, especially the pretty children, who would be glad to live with us. Some weeks after, he found the woman of the house deeply concerned. She signified her desire for baptism with tears; but her husband is quite otherwise-minded. And besides, there is another man in the house, who discovers his enmity against the brethren and their doctrine on every occasion, and endeavours to keep back the rest."

Two of our Greenlanders, dispatched with letters from the merchant to Fisher's-bay and Frederic's-Hope, on their passage met with an opportunity in several places, to shew forth the death of the Lord, and they were generally desired to do it by the savages.

One, that returned home from the bay, related that Persok, a heathen that has been long acquainted with us, had talked with him almost a whole night. Among other things he said: He was now as eager after hearing what is good, as the sea-birds are after the fishes, who swallow them whole for eagerness; yet he confessed his thoughts were still divided. However, ere three weeks were at an end, the good thoughts prevailed, and he moved with his whole family to the brethren.

The single visits paid to the few heathen still left behind, had however effected so much, that at the end of the

the year the number of inhabitants was increased with twenty-five persons; and ten of them gave indications of a particular work of grace in their hearts, and were already received among the baptismal candidates.

## § 3.

In hopes that it may be acceptable to many, I will proceed to remark such passages, as struck me in the perusal, concerning the internal process of the congregation.

I find it said of the unbaptized: "February 3, we had twenty-one of them together, and spoke in a plain and hearty manner with them. When we interrogate them about their hearts, and their sense of our Saviour, they are ready with their answer, and tell us in a quite natural and direct way, what they have had a living experience of, and what is still strange and unknown to them."—"In a helpers conference various things were related of our newest inhabitants. The above-mentioned Persok had said, that being with the baptized catching capelins, he was present at their praying the litany. And the words: *Thy agony and bloody sweat, comfort us, dear Lord and God*, penetrated his heart so deeply, that he often dreamt of it since then, and was sometimes so concerned to obtain that comfort, that he could not sleep. His wife in like manner is very desirous of baptism. Since that time both of them are frequently coming to enquire, if the hour will not soon strike for their admission to baptism, at least for their previous reception as candidates, and assure us, that their children often speak of it too."

In autumn all the inhabitants, according to custom, were spoken with, and then it is said of the young men and boys: "They were upright, tender and covered with shame, and the hearts of most were rejoiced at the preservation they found in the wounds of Jesus. They confessed ingenuously and with many tears, whatever had befallen one or another the preceding summer. One said: He had some time ago besought our Saviour to forgive his transgressions, and to wash him anew with his blood. And our Saviour had

“ also drawn near to him again, but yet his heart had  
 “ never been truly easy and comforted, because he had  
 “ not confessed his faults. But now he had done this,  
 “ he was as lightsome, as if he had been discharged of  
 “ a heavy burden, and he believed he should now be  
 “ quite chearful again. The maternal labour of the  
 “ Holy Spirit, was at this time in a particular manner  
 “ observable in them, and we found that the perpetual  
 “ nearness of our Saviour in his dying form was more  
 “ and more an indispensably necessary point to them.”

Now as the Greenlanders are naturally a close and  
 reserved people, and it requires great pains to learn their  
 meaning, even in mere natural things, which is often  
 to be gathered rather from their mien than their short  
 abrupt answers; so much the more ought we to value  
 the gift of open-heartedness in these young beginners,  
 and their owning and confessing their own peculiar bad  
 situation, which the self-love of all the descendants of  
 Adam, be they of what nation soever, prompts them  
 to wrap up in the thickest obscurity; and this grace dis-  
 plays itself even in the quite small children. As a proof  
 of this, I find it thus said: “ We spoke also with the  
 “ boys betwixt four and twelve years old, and found  
 “ many amiable children among them, who have a  
 “ tender love for the dear Lamb of God and his wounds,  
 “ and a clear look withal; I might also add, a good  
 “ understanding, and gift of expressing themselves.  
 “ One of six years old said: I will honestly confess,  
 “ that I sometimes behave ill. When such or such  
 “ teaze me, I speak roughly to them; but if they still  
 “ will not let me alone, I grow angry, and render  
 “ them like for like. My heart is not well, but is har-  
 “ dened by it. But when I go to our Saviour, and  
 “ pray him to soften my heart truly with his blood, I  
 “ am well again.”

And I must take this occasion to remark, that the  
 young Greenlanders, born in New-Herrnhuth, bapti-  
 zed in their infancy and kept to school, differ very sen-  
 sibly from such as are come hither pretty big children  
 from among the heathen.



§ 4.

Among other things it is said of the communicants: "At this time they had in a quite particular manner, tender and melted hearts. Some said with tears: Ah! I now begin to feel how truly poor and wretched I am:" or, "I grow better and better acquainted with my own heart, the more I am acquainted with my Saviour."—"I am ashamed, that I am still so bad, and yet our Saviour is so good to me." Others said: "I have long sincerely desired, again to eat and to drink the body and blood of our Saviour; the oftener I partake thereof, the more does my heart hunger after him."

Another time it is said: "At the speaking with the communicants it was manifest, that in general the Holy Spirit is carrying on a blessed and delightful work in their hearts, and imparting to them a deeper knowledge of their own corruption, and a more blessed and indispensably necessary participation of his merits and of the daily communion with the Man of sorrows. Their happy sense of his nearness, and their joy in the Lord, was discernible on the very foreheads of some." Again: "At the preparatory speaking, the brethren and sisters were found particularly open and sensible of their sinfulness, but yet of good cheer and in a disposition sincerely longing after the sacramental enjoyment of the body and blood of Jesus; which we looked upon as an evident token of the unwearied labour of the omnipresent Teacher, even at the time, when they are scattered among the heathen; therefore we had the satisfaction at present, of having no occasion to exclude any one from the holy communion." But another time it is said: "We were obliged to deal strictly with many, and to refuse seven persons the Lord's-supper, on account of ill behaviour, and an apparent unfeeling state of heart."

Now this treatment was commonly followed with a speedy wholesome effect. The helper among the widows gave the following relation: Going out with some of her sisters to gather bill-berries, she missed one of them, and after long seeking, found her behind a rock lying upon her face, weeping and praying. On asking  
the



the reason, she answered: "I was the last time excluded from the Lord's-supper, and now I am greatly afraid, lest I should not have leave to go to it the next time; and I would not willingly be deprived of it any longer. Therefore I was praying to our Saviour." And he also heard her prayer, and denied her approach to his sacred body and blood no longer.

Again it is said: "We had to-day a quite singular helpers-conference; many very rejoicing and comforting, but some grievous and painful matters occurred. Thanks and bowedness, joy and sorrow were mixt together. Afterwards we spoke to a woman, in the presence of her husband, concerning her present situation, and admonished her, no longer to withhold her heart from our Saviour, but to give it wholly up to him, that she might lead a regular and happy life. At first she was pretty stubborn and insensible, but at last she burst into a flood of tears, and promised to give herself up anew to our Saviour——"

"After some time, she came very early to a sister, wept abundantly on account of her depravity, and said, that now being come to a thorough sense of the unhappy condition she was in, she could not sleep the whole night; but from henceforward she would not rest, till our Saviour had bestowed his grace and favour upon her and given her an obedient heart."

Of the helpers band it is said: "We perceived to-day the presence of our Saviour among us in a particularly sensible and humbling manner. The helpers were exceeding chearful. We have among them some remarkably distinguished and gifted people, for whom we owe our Saviour abundant thanks. And the best of all is, that they do not descry in themselves the gifts which our Saviour has conferred upon them for the benefit of their people, and which we know the best." Another time it is said: "The other matters were not the most agreeable; however we rejoiced at the faithfulness of our helpers, in timely entrusting to our ears whatsoever might tend to the dishonour of our Saviour, if not quickly prevented."

## § 5.

This year John Beck and his wife returned from visiting the churches in Germany, bringing with them an acceptable present to the Greenlanders, viz. *The translation of the narrative of our Lord's passion according to the harmony of the four evangelists*, and a *small hymn-book*, consisting of antient and modern hymns, which he with the assistance of other brethren, had translated from time to time, and had now got printed anew. With him came also a new assistant in the function of the mission, particularly in the labour among the young men, viz. *Henry Huekel* from Moravia \*. At the same time Matthew Stach, and with him Jens Haven, came on a visit from the new congregation at Fisher's-Inlet, in order to concert measures respecting the concerns of his congregation, with the rest of the missionaries, especially with Frederic Boehnisch, who was soon going with his wife on a visit to Germany.

The Danish missionary, the Rev. Mr. Bruun, who came in the year 1752, to the colony of Good-Hope, intended to return with his family in the same ship. The farewell was very friendly and affecting, and he particularly desired the brethren to treat his successor in the same manner they had constantly done him, which they gave him the strongest assurance of. But on his arrival with the ship at the next colony Zukkertop, he learnt, that his successor, who was to come from Disko, was not likely to come; and therefore he let his family go without him to Copenhagen, and returned to Good-Hope. The next year he was relieved by the Rev. Mr. Gregerfen, and was afterwards appointed minister of Slagelse in Zealand.

## § 6.

This year forty souls, including twelve children and also the deacon Sørensen's little son, were added to the congregation by the laver of holy baptism. On the other hand, no more than twelve departed this life, a-

\* They brought three sheep with them from Copenhagen, in order to make a trial of raising a small stock, which succeeded very well, and as the number of rein-deer is daily diminishing, they are of great service to them.

mong whom two were lost at sea in their kajaks. The following call for a more circumstantial notice.

1.) Agnes, a married woman, came in the year 1745, from the south, and immediately upon hearing the gospel, discovered an earnest desire after our Saviour, was baptized the same year, and admitted to the holy communion in 1748. She was twice married, and a helper among her own sex. The state of her heart may appear from the following letter, wrote in the year 1752. "I am enabled to rejoice daily, since I know that I have a Saviour, and that I have now nothing else to crave while I am upon earth. Oh! had I not him, nor felt him, I should be like a dead creature. Whenever I eat the body of Jesus and drink his blood, I feel a new life in me. I was also exceeding glad that our teachers John and Matthew visited us, and shall not forget them; but I shall set my Saviour most of all before me. We are well assured, that if we had not him, we could not be happy. I know that I have a desirous heart after Jesu's blood, and that I have no other Saviour but him who shed his blood. Him I love, because he redeemed me, and chose me out of the heathen. And because he loved me, I will love him again with all my heart."

Three years ago she lost the use of her limbs; this disabled her from attending the meetings, and obliged her to forego many things, which gave her much concern; but yet, at the celebration of the blessed supper of the Lord, she was, as often as possible, carried into the meeting-hall, or conducted thither on a sledge, because she chose rather to partake of it with the whole congregation than at home by herself. She was resigned in all her sufferings; and it was a pleasure to see and speak with her, particularly when the Lord's-supper was administered to her at home, at which time after reception of the elements, she would turn round upon her face in her bed, and adore the Lord with many tears. At last she earnestly longed for her release, which came to pass at a time those present least expected it.

2.) Hedwig, a widow, came in the year 1753 with her husband and children from the north. In the beginning it seemed as if nothing was to be done with her,  
and



and our Saviour was obliged to knock long at the door of her heart, before she opened to him and was baptized. Nay, afterwards, at the time of her husband's decease; she behaved in a pretty heathenish manner on the occasion. Soon after, she was seized with a grievous leprosy, which she was forced to labour under till her end; insomuch that she and her two children, who were likewise infected, were obliged to live quite by themselves, and the last years she could not come to any meeting by reason of the intolerable smell. However she was frequently visited; and this testimony may be given her, that notwithstanding her miserable case externally, her heart grew more and more tender and desirous of our Saviour. Her desire was also satisfied. She laid hold of our Saviour by faith, relied on him as a lost sinner, and frequently spoke of his love with tears. Her departure home to him was not expected so quickly; but her leprosy suddenly striking in, our Saviour used this as a means of her release from this misery.

3.) Jeremiah a dear youth, came hither with his father, in the year 1756, from Pissikfarbik. The word of the sufferings of Jesus manifested its divine power in his heart very soon, and he intimated with what earnestness he longed for baptism, which he was made partaker of the year following. He went on his way in this grace chearfully and calmly, and it was plain both from his words and aspect, that he knew where his true happiness lay. He had a sickly body, and was often so swelled, that he was scarce able to walk, but amidst all his pains, he was lively and resigned, and said to his teacher at his taking leave of him in Pissikfarbik, where he was with his people on the capelin-fishery, "I call  
 "to mind much and often the pains of our Saviour,  
 "which he endured for me, and they are a great comfort to my heart. I shall probably see you no more  
 "below, but soon go to our Saviour and kiss his  
 "wounds." And this was his happy lot and portion soon after, and his tabernacle was interred in the burying-ground at Pissikfarbik.

4.) Gregory, a youth, came hither in the year 1751, as a little boy with his parents; and when they returned to the south, our Saviour had already laid such hold of his



his heart, that he would not go away again, but be his property and baptized with his blood, which blessing he soon obtained. We furnished him, as a forlorn orphan, with a kajak and necessary tackling, to enable him to get his own living, and he presently grew so expert, as to be able to maintain himself, his mother and his two sisters, who returned hither after his father's death. The more he advanced in years, the deeper insight he acquired into his own corruption, but at the same time a more solid enjoyment of the comfort springing from the grace in the merits and wounds of Jesus. When he was spoke with, he often shed tears on account of his deficiencies, and especially the small sense and favour he still had of our Saviour and his wounds. He dealt strictly with himself, with respect to every bad thing that appeared in him, and laid it open to his teachers, just as it was. And as he was pretty orderly too in externals, he had a share of the oversight in his choir-house committed to him. In a word, we entertained hopes, of training him up as a truly solid heart, and for an useful helper. But while he was a seal-catching, he was seized with such a violent head-ach, that the next day, notwithstanding all means used, he lost his senses; and though his hearing and speech were afterwards restored, yet he was not able to form one sensible thought. Only on being asked, if he still remembered our Saviour? He answered: "O! yes, I often remember him." A full fortnight he lay in such exquisite pains; and at last lost both hearing and speech entirely, and lay as in an apoplectic fit, quite still, except that he often pointed round with his hand, smiling at the same time. And thus he fell asleep gently and unobserved.

5.) Matthew, son of the late Boaz, a sensible, lively and steady boy, having a tender heart and a true sensibility towards our Saviour and his merits, was baptized 1753, and was preserved in this grace from the sins of youth. He went diligently to school, and learnt to read and write well, and withal became more eagerly intent upon work and managing the kajak, than we wished. For as he was following a women's-boat to Kookcernen, spying some people in the main sea a good distance from land on the hallibut-fishery, he had a mind to go to them

them alone, but never reached them, and only some of his tackling was found, so that it is supposed, he over-set, and was carried away with the current.

6.) Shem, a married man, came a perfectly savage, Greenlander from the south in the year 1746, but the Holy Ghost presently took him under his tutelage, instructed him in the knowledge of his miserable state, and wrought in him a desire after our Saviour and his blood. The blessing of the holy laver had a very apparent good effect upon his heart, and the participation of the body and blood of Jesus in the holy sacrament operated still more effectually upon him. He was lowly-minded and of a contrite spirit, and when he committed an error or oversight, he was troubled, and generally came of his own accord to make it known. A tender love and adherence to our Saviour was observable in him, and he at all times shewed a ready obedience to his teachers. He was naturally of a brisk temper, withal very expert, and an excellent provider. Even many poor people were helped on by him, who, no less than his surviving widow and four dear children, of whom the eldest son has not attained the age of twelve years, lose an affectionate father in him, and that too in a melancholy manner known to God alone; he having some days ago hastened away home from his companions at the bay, but never arrived. A couple of years after, some signs appeared, which gave rise to a conjecture, that he was murdered by a Greenlander, whose blood-thirstiness had betrayed itself more than once, and who probably wanted to take revenge for the loss of a converted friend; it is likely he was buried in a desolate part of the country, where some of his utensils were found.

Now touching the new and small Greenland-congregation at *Lichtenfels*\* (or *Light-cliff*) on Fisher's-bay, there was but little appearance of any increase till the end of this year. It is true many southlanders, as they

\* *Licht* in German signifies *light*, and *fels* a *rock*. The reason for calling this place so, was the situation of the place environed with naked rocks, and the great promise to the Gentiles, *Isa. lx. 1, Arise, shine, for thy light is come. &c.*

passed by, called there and heard the word of God their Creator, and of the redemption obtained by his blood, with astonishment, and not altogether without emotion; but not one of them could be prevailed upon to stay there, and all the satisfaction which could be had for the present was, that they had got some intelligence of the gospel, and knew where they were to seek for it, when they were anxious for comfort.

Some came on a visit from the inlet and the circumjacent parts from time to time, who had often been touched by the gospel, and freely owned their uneasiness and our Saviour's demands upon their hearts, but still made all kinds of excuses why it could not be for the present. Among these people came also the practising angekok of these parts \* with his wife, who both protested, that they were inclined to be converted too, and were only sorry, that the missionary would not believe them. But indeed he had reason to doubt of their sincerity, as he knew that they only sought some conversation with him, with an intent to deter their enemies from taking vengeance upon them for the murder committed upon one that belonged to them, and to make the well-disposed Greenlanders entertain a good opinion of them, as of people, who also loved what is good; though at the same time they could not forbear fomenting divisions among them. In general it was plain, that the angekoks have no other view in coming to hear what is good, but to acquire more knowledge than the other Greenlanders, to be able to talk plausibly to the simple gaping crowd, and lay down various opinions concerning supernatural things collected from christians and heathens, and thus to be reputed as wise as the missionaries. The Greenland-helpers indeed could detect them sooner than the missionary. And therefore on his once enquiring of an old sensible brother, why he would not speak with an angekok about the way of salvation, he made answer: "It is to no purpose to speak of good and precious matters to such people, who are full of deceit, and only make use of

\* Where a number of Greenlanders live together, they like to keep an angekok, to consult on occasion. And if they can get none, they are either despised or pitied by the rest, as poor people.



“ every thing to their bane.” Which directly put the missionary in mind of our Saviour’s words; “ Give not that which is holy unto the dogs, &c.”

## § 8.

On the other hand, at a visit on the east-side of the island, he found a couple of pretty people, which were an evidence to him, that wherever the good seed of the word of Jesus’s sufferings but once falls upon good ground, its fruit never fails, though it may remain hid for many years. “ We met, (says the account) this time with but one sick man and his wife and children at home. The man shewed us his fore back. From hence I took occasion to speak to them of our Saviour’s wounds and pains, which he endured for our sins; this they both imbibed with great eagerness. The woman said: My husband had formerly a confidence in the conjurers, but now he heeds them no more. When he is in great pain, he says to me: Ah! pray to our Saviour for me. But I poor thing, am myself very ignorant. I have indeed heard something from the little minister, (the Rev. Mr. Drachart,) at Good-hope; but whither is it fled! And as she said this, the tears ran down her cheeks. We were uncommonly well with these people, and set forth the compassionate heart of our Saviour to them anew.”

A powerful emotion was also perceptible among the Greenlanders at the factory, and they came diligently to Lichtenfels to hear the word of God. Two families had determined to move to the brethren, but they were diverted from their good purpose by views of temporal advantage. Nay, some who had lived there last winter, especially the three first families, moved away again by the instigation of their bad wives, who could not have every thing in abundance immediately, nor live in jollity, as among the heathen. One of these men, by name Makkigak, wanted to live in New-Herrnhuth a long time ago, but was always hindered by his bitter wife, and the following winter he departed this life in Innukfuk in an earnest aspiration after our Saviour; having before sent to his relations in Lichten-



fels, and desired them to take his corpse, and bury it with the believers. He committed one of his children to the care of his believing sister, but his wife in her enmity would not let it go along with her. Nevertheless the last discourses of her husband had effected so much upon her, that after some time she came full of anguish, and with tears begged the favour and happiness which she was the sorrowful means of depriving her husband of, viz. of living with the believers; which was also granted to her, together with her children and her brother. In the mean time another family came unthought of, twenty-four miles off to the south, to stay, which were the first-fruits that were obedient to the call of God, and they were received before the end of the year as candidates for baptism.

## § 9.

Amidst all the outward and inward poverty of the little flock of baptized, grace and life was perceptible among them. Indeed they could not forget New-Herrnhuth, and one family was obliged to be dismissed thither again. Neither did they meet with immediate success in providing the necessaries of life, because they were as yet unacquainted with the country; therefore they were so kind as to supply them with several bags of angmarset from New-Herrnhuth. But, notwithstanding all this, the congregation-grace powerfully approved itself among them, and preserved them in obedience, love and peace together. Their hearts were comforted, and they built up themselves from the powerful word of God they had so often tasted the sweetness of, and former experience wrought hope. Thus I find it once said: "Some spoke of the impression they felt yesterday (Good-Friday) at the reading the Passion-transactions, saying: "Ah! could we once every day weep our fill in such a manner! how happy should we be!" Another time it is said: "In the evening-meeting we made an end of the reading the evangelists. I have observed, that the blessed Spirit particularly manifests his power at the reading the acts of our dear Lord, and the brethren and sisters talk of it together all the day, nay, and come and

" ask

“ask about what they heard in the meeting, and did not rightly understand.—I am now reading in the acts of the apostles. It is a matter of great weight to them, to hear, in connexion with the life of our Saviour, also the acts after his ascension into heaven. Every one comes to it with eagerness of heart.—In the evening-meeting our dear Saviour was exceeding near to us. When I had done speaking, some propounded several questions; the explication of which, and the relation of many circumstances, took up more time, than the discourse itself. The text was *Acts xvii. 30. The times of this ignorance God winked at, but now commandeth all men every where to repent.*”

Some new hymns were also translated. When they were made known, an uncommon desire to learn them, and a blessed operation upon the hearts was visible. The most of them were taken out of the meditations of the ever-memorable Count *Christian Renatus de Zinzendorf*, found after his happy departure, such as: “Though my poverty’s unfathomable, &c. My heart’s inclination—is, a deep prostration—at my Saviour’s pain,” &c. and in particular the hymn: “Th’ impression deep of what my Friend—has done for me, for me,—how true to me his heart’s inclin’d,—be ever seen in me!—He knows, that were I all my days—thro’ lonely places toss’d,—still of that sweet Jesus-likeness—nought thereby would be lost.” This last was of singular weight to the Greenlanders, and was often sung by them with wet eyes, when they were obliged in the summer to be away from their teachers, and to spend whole weeks, nay months, alone upon an island, or at least with no other company but that of heathens. In such cases it is very certain, nothing but the continual remembrance of what God has bestowed upon us, and the sweet wondrous deed which he performed in paying such a costly price for us, is able to preserve a heart from indifferency, levity, and being swept away by the torrent of sin in the world.

## § 10.

In externals, as said above, the Greenlanders met with no small difficulties, which might indeed be the present

cause why many well-disposed heathens were deterred from coming nearer to them. Their provisions were not only scarce and hard to be obtained, but the manner of procuring them was often connected with various dangers, in which however the angel of the Lord faithfully watched and prevented all harm. It stands recorded in March, that “four of our brethren, in a dreadful  
 “snow-storm, fell among the driving ice, and could  
 “neither get backward nor forward. After long and  
 “hard toiling, they at last made the land, but the sea  
 “was so high and boisterous, that they could not come  
 “on shore without being dashed to pieces against the  
 “rocks. They only wished, that one of them might  
 “escape, to tell what was become of the rest. At last  
 “the tide of flood made such an opening betwixt the  
 “cakes of ice, that they were able to go on their way,  
 “and by our Saviour’s blessing landed safe and well.  
 “It caused great joy and thankfulness, to see them  
 “again alive.

Two Greenlanders, dispatched with letters to Frederick’s-Hope, related at their return, that they were forced to sit two nights in their kajaks upon the ice, which at first kept continually breaking in with them; but at length they got upon a firm piece. And it was the third night before they came to a house, which had they not met with, they must have perished with thirst; having had no water for two days and nights. The sweat, occasioned by their severe labour, had gone through their cloaths, and by the extremity of cold was instantly congealed to ice. Their kajaks were also much damaged, and one of them had his hand frozen.

In November was a violent storm, which made the house tremble as if there had been an earthquake, though it was very low, the walls a yard and quarter thick, and situate under a hill. Part of the wall fell down. In the country around, many Greenland houses had their roofs rent, many boats were shattered and carried up into the air, and eight men were lost in the sea. Ours had found it possible in due time to secure most of their things lying on the shore, from the overwhelming

whelming waves \*. Before and after the storm, balls of fire were seen in the air in several places. One of them that fell near a house, had begun to burn. Such a phænomenon was also seen just before Christmas at mid-day, while the sun was shining in its full splendor †. The first-mentioned storm even split and tore open the ice, but stopped the holes up again with snow. And as Peter Rudberg, one of the brethren, was going the next day over a pond, the frozen snow gave way under him and he fell into the water. But having a belt about his body, the water under his furr-coat held him upright, till he reached the bottom with his long leaping-staff, cast himself backwards upon the firm ice, and by the assistance of the kind angels worked himself out again.

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### THE TWENTY-EIGHTH YEAR, 1760.

§ 1. WITH regard to externals, the case of the Greenlanders at Lichtenfels did not alter much for the better this year, nay, their provisions were so scanty in the beginning, that it was a difficult matter to support life. For the cold was such, till towards the end of May, and accompanied with such a vast quantity of ice, that about Easter not the least open water in the sea was to be seen from the highest mountain. The cry of a general scarcity, little inferior to a famine,

\* This storm must have extended to a vast distance, as it was remarked, that about the same time, many ships were cast away in the Cattegat and in the Baltick. And the next spring many pieces of a wreck were found on the coast of Greenland, as also several stone weight of sheep-net, which without doubt had been driven thither from an Iceland ship that was cast away.

† While I am speaking of this phænomenon in the air, which is not usual in Greenland, I must take notice of another tempest which arose the 22d of September 1757, with a violent south-wind without rain or snow; it lightened to such a degree as had never been seen in Greenland, and but seldom in Europe, and yet not the least rumbling of thunder was heard, nor was any thing struck by the lightening. Some imagined they felt an earthquake too.



refounded from all quarters. Ours suffered the least, but yet were obliged to make a very poor shift with nothing but a few crow-berries left on the ground all winter, and some small meager fishes. Our brethren themselves were reduced to the greatest straits, and therefore had it not in their power to impart much to the poor Greenlanders in their indigent condition.

But notwithstanding this, the visits for propagating the gospel suffered no intermission, though they seemed in the beginning to bring forth but little fruit. Near the factory the missionary found the Greenlanders indeed for the most part very desirous to hear; and when he had preached in one house, they followed him into another, in order to hear more. One of the sailors declared, that these people acted much more like christians, than the Europeans, since some of them joined together every evening with great devotion in singing the verses they had learnt. Add to this, that many of these people came to the congregation and were baptized: but still the German proverb: "The nearer to the church, the later within it;" suited the most of them; while quite strange heathens snatched from their mouths the grace, which they might have every day, and for that reason treated with indifferency. The ignorant heathen may very properly be compared to uncultivated ground, which produces nothing, because no labour has been bestowed upon it; but as soon as it is broken up and sowed, in a little time brings forth much fruit: whereas, on the contrary, they, that have conversed many years with Europeans, from whom they have seen and heard many bad things, may justly be likened to the ground, which is full of thorns and thistles, that choak what is good, and are not so easily exterminated. *Luke viii. 14.* Neither the missionary nor the Greenlanders ever went to the factory without finding people eager to hear. And besides, they came frequently to Lichtenfels to attend the sermon, and especially at the time of a baptismal act, and always went away with moved hearts. And yet it continued a long time, before the seed could bring forth the wished-for fruit.

fruit. The case was just as a heathen woman once said: "I know not how it is; we always will be converted, and yet nothing comes out of it; for we will, and yet do not will right, and prefer other things before our Saviour."

However, the visiting of the Greenlanders on the east-side of the island seemed to promise more fruit; and some were often coming thence to visit here; and among the rest, it happened once, that three women came, to whom the others had said they should go and hear the word of God, and bring them something of it back with them. "I taught and explained to them (writes the missionary,) that old verse: "Give us thy shine, O thou precious Light!—and teach us to know Jesus Christ aright,—that we may believe in that faithful Saviour,—who to our real home brought us over.—Have mercy, Lord." They learnt it by heart and said: This we will take along with us."

Heathens were likewise constantly coming from other parts to visit, who at least shewed that they liked the gospel. A man, that had been at the sermon, came home very well pleased, and said to his wife: It was very agreeable to hear such things; and, if the brethren lived nearer the sea, he would instantly move to them and become a believer. Another, whose daughter had lately been received among the catechumens, was asked: What he thought, when he heard such discourses concerning our Saviour? He said: "I think that I am good for nothing, but my children have a great desire to hear such things, and I will not hinder them, and perhaps I shall one time follow them hither, for indeed it is very agreeable being here, because the people love one another so much."

### § 3.

But bare hearing, visiting and promising was not all. The year of release for the heathen, even in these parts, was come; and the seed that for some time had been sown in hope, began sweetly to spring up. The only family that came last year, became recipients of holy baptism on the day of the manifestation of Christ to the Gentiles, Jan. 6. There was some resemblance between

this family and that of Samuel Kajarnak the first-fruits in New-Herrnhuth in the year 1739; it consisted of father, mother, son and daughter; they likewise came from the south, they were till now quite ignorant, and yet got the start of them that had long heard the word. Concerning their baptism, I will cite the missionary's own words: "Very early a great many people came out of the neighbourhood. In the first meeting the subject of the festival was treated of, *viz.* concerning the first-fruits of the heathen seeking and finding him that was newly born King of the Jews, worshipping him, and offering unto him their gifts. It was not in our power to make him such presents, neither does he want or desire them. We offer him only, upon his word and call, our poor corrupted hearts, which he must fit up for his dwelling with his own blood. And we will likewise this day present unto him the first-fruits, which his Spirit has led hither, that he may wash and cleanse them, and make them to his praise on this earth, &c. After this meeting I once more spoke to the candidates, who were full of shame and joy, but were at a loss for words to speak, except that they had an earnest desire after the blood of Jesus. During this, every one both great and small assembled, in the Greenlanders house, to the baptism. The audience was again addressed; next, these four first-fruits gave believing answers to the questions propounded, and then I baptized them, and a deep sense of the presence of the blessed Trinity accompanied the act. I called the man Kåuvigak, *John*; the woman Puktak, *Elizabeth*; the son Annertuna, *Henry*, and the daughter Telliok, *Anna-Joanna*. The fifth of this family was a child three years old, for whom this grace is reserved, till it attains to more maturity of understanding." They had a son born in May, who, eleven days after it received baptism, returned to its Creator, with whose remains a hill was dedicated as a place of burial.

At Whitsuntide was likewise a single woman baptized, who came from the east-side of the island, and had lived here all winter. After the festival-sermon upon the lesson of the day, *Acts* ii. it was represented in the bap-

baptismal discourse, by the example of Lydia, how the Lord opened the heart to hear the gospel of Jesus, to receive it, and be baptized in the faith. Then the candidate, pursuant to the questions asked her, delivered a joyful confession of her faith, and after that received the washing of regeneration, attended with a powerful demonstration of grace, and abundance of tears shed by those present. She was called *Agnes*.

## § 4.

A short time after, a ship arrived and brought the brethren the pleasing news, that next year they should be furnished with a dwelling-house, and a hall for preaching the gospel. These joyful tidings confirmed their hopes, that this work of the Lord, begun in great weakness, would be attended with success and prosperity.

But not long after they received the painful news, brought by the ship arrived at Good-Hope, of the worthy Disciple of Jesus, and Ordinary of the protestant church of the Brethren, being called to his everlasting rest. It came to pass the 9th of May this year at Herrnhuth. This overwhelmed them in no small sorrow. They were sensible, that the Lord had not only made a blessed use of this his faithful servant for the restoration of the brethren's church, and for the maintenance and promulgation of the word of reconciliation in the Christian world, but also in a particular manner for the conversion of the heathen; which last was a matter he had been cherishing in his heart even from his tender years. They knew, that he had furthered and supported the missions with his prayers, with good advice and actual help, with all his worldly possessions, nay even with the hazard of his life. And the great benefit which by his instructions and good counsel had accrued to the labourers, both in general, and particularly among the heathen, and the loving manner in which he both bodily and spiritually refreshed the pilgrims and strangers of this world in his house, and on their toilsome posts, was inscribed too deep in their grateful hearts, ever to be erased. It was therefore no wonder, that this unexpected news drew abundance of tears from their eyes both here and in New-Herrnhuth, and awakened a variety of anxious



ous thoughts within them. "But," as it is noted of this occurrence, "this comfort quickly sprung up with  
 "unction in our hearts: The Lord does ever to his  
 "flock—keep without separation,—abides their shield,  
 "defence and rock,—their peace and their salvation, &c.  
 "This peace we had a powerful feeling of, notwithstanding all our pain; and our dependance is, that  
 "he who was dead, but is alive again, and lives for  
 "evermore, will maintain and successfully carry on this  
 "work begun in his name." The brethren being thus powerfully animated by the Holy Spirit, this affecting news was an incentive to them, to adhere the closer to the only Head of his church, our Lord Jesus Christ, to look to his hands in their affairs, and to carry on their work with that unity and brotherly love enjoined by the testament of Jesus, *John* xvii. enforced by the example of the disciple leaning on Jesus's bosom, observed by the late Ordinary throughout his whole life, and even recommended with his last breath.

### § 5.

Their somewhat drooping spirits were soon after raised again by the sudden increase of their little congregation. Two families who were relations of the firstling John, came in July to remain, and, as they said, to be converted. In August came five own brothers, with all that belonged to them. It was a great pleasure to see such a flock of brown sheep enter into the fold at once. In a word, when they moved into the winter-houses, they found that nine families, which, with them that had come hither singly, amounted to fifty-five souls, were added to the little flock. And now they wanted room both for their dwelling and meetings, which they were obliged to hold in the open air, while the weather permitted. Therefore the Greenlanders made a good addition to their only dwelling-house as yet, enlarging it to twenty-five yards in length, and five yards in breadth. The single sisters and the widows, built each of them a house for themselves. Fourteen whole families, besides some single persons, in all seventy-four souls, moved into the great family-house; in which the public meetings were also held. The missionary at their  
 entrance,

entrance, delivered a discourse upon the word of the day: *Can two walk together, except they be agreed?* Amos iii. 3. "I have to God's pure heart and mind, my heart and mind surrender'd." It may undoubtedly be looked upon as matter of wonder, how it is possible for so many persons to dwell together, not in different apartments of some great house, but in a small confined room, with all their household-stuff, not only without strife and variance, (which also the savage Greenlanders do, though not with such a great number,) but in real peace and unity. But we need only consult *1 Cor. xiii.* to see what love can do, when shed abroad in the heart by the Holy Ghost; which, like faith, does not consist in many learned, or invented words, but in deed and in truth.

## § 6.

But nevertheless it must be owned, that joy and grief interchangeably took place, with regard to this little flock out of the heathen, as many unbaptized and ignorant were still among them. Sometimes afflictive circumstances occurred, which excited the brethren to be watchful, to exercise faith and patience, and yet to be always thankful for the victory granted them. Once there is this note: "We had a very agreeable conversation concerning the winter-regulation among our people. The helpers related many pleasing things of the new inhabitants, and their desire to be acquainted with our Saviour. But a couple of seducing boys gave us great concern, as no discipline is practicable with them, while their parents hearts are still destitute of grace, and they are ignorant of the importance of a proper management of children. In the evening I earnestly admonished the parents to take better care of their children, and cut off all occasion from them to bad things. This caused many parents to come and ask advice about the education of their children."

On the other hand, they had many instances of the baptized children, which were matter of great joy to them. Two small children excited an uncommon emotion in the whole house, especially among the new people and their raw children, by their singing. A little girl

girl once said: "To be sure, our Saviour must be very "amiable." And a grown person asking: Why so? she replied: "I always have such a lovely feeling in "my heart, when I hear his blood sung or spoken of." Speaking of her mother, who was fallen into a discontented state, she said: "My mother is sick, her heart "pains her."

This person, viz. the mother, was an instance, how easily a soul, that does not watch over itself, may lose its heart, how an insincere mind discovers itself even in nations esteemed the most stupid, and how the Spirit of God often makes use of little incidental occasions, to bring a soul to recollection when it has slipped away from under his tutelage. Being instigated by malice and envy, she was continually finding fault with others, and at length absented herself from the meetings. And when she was spoke to on this head, she answered with a dissembled sarcastical humility, "I am indeed too unworthy of it." Moreover she endeavoured to inflame others; but an unbaptized woman gave her this answer: "While thou wert happy and easy in thy own mind, "thou spokest quite a different language concerning "the believers; either thy former or thy present speeches are not true; for my part I will not believe thee in "any thing for the future." She then went with another whom she had made her partisan, to their heathen neighbours. They immediately requested her to say somewhat to them of our Saviour; but she perceiving that her heart was in a manner shut up, grew uneasy there, and went with her little daughter to a company of savages, who were at a merriment. The child fell a crying at it, and begged her mother to carry her again to the believers. By this means she was brought to herself, went home, and first confessed her falseness to the Greenlanders she had offended, and then to the missionary, begged pardon with many tears, and was again admitted into the communion of the faithful.

### § 7.

Some of the new people, who gave indications of a true desire after our Saviour, were soon taken into a closer preparation; and a catechisation was set on foot with

with as many of them as could be got together, at which the ardent desire of their hearts disclosed itself in a very sweet manner. Thus I find it said: "The meeting of the catechumens was holden upon the second article of the apostles creed. It is a joy to see with what appetite these dear sheep feed upon the testimony of Jesus. Another time the putting off the old man, and putting on Christ with his bloody righteousness, was the subject. A Greenland-helper from New-Herrnhuth, who was come on a visit, was present, and told them, how he had been, while under preparation for baptism. They were very attentive and full of desire. The question: "Dost thou know, that thou art quite spoiled and ruined by sin? Who can set thee free from it?" they answered more with tears than words."

At length the third baptismal-act of this year was performed Nov. 23. "The text preached upon was: *My son, give me thy heart, and let thine eyes observe my ways.* Prov. xxiii. 26. in conjunction with the words: *I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Ezek. xxxvi. 26. Our dear Lord was sensibly amongst us, and the abundant tears of the eight baptized bore witness of the sensibility of their hearts. Then five were added to the candidates. This baptism stirred up a great longing in many souls to partake of the same blessing."

Afterwards two infants were baptized, and thus the congregation was augmented this year with sixteen souls.

At the close of this month it is observed: "Our dear Lord has owned us in all our meetings throughout this month, especially at the reception and baptism, and at the catechisations both of the candidates for baptism and the Lord's-supper. A particular grace was evident at the reading of the epistles of the apostles. And it is very agreeable to the new people to get a notion of the written word of truth; and though the house is full of people and rude children, yet every thing is done with as much order and silence as if it were a church."



## § 8.

In *New-Herrnhuth* and the parts adjacent, there was but little opportunity this time for spreading the gospel farther. The inhabitants were all, except four families, fled from Kangek and Kookoernen, being frightened away by the last year's rumour\*. And for the same reason no southlanders passed upwards; but some, in passing from the north, called there; one family of whom, besides several single persons, were powerfully moved, and stayed in the place. The merchant also at his return from Kellingeit, where he had been about business, brought two widows, and four children, along with him, who intreated him to take them to their brothers and sisters in *New-Herrnhuth*. They both had been the wives of one man, who, with his eldest son, were lost in their kajaks.

Thus the increase of the inhabitants was very small; but out of those that were there before, twenty-five souls, among whom were eleven children, were added to the congregation by baptism.

## § 9.

But so much the more rejoicing was the inward growth of the congregation. And notwithstanding the difficulty of managing this people, but little occurred, to oppress and grieve their teachers. Yet this is the least thing. The chief matter they have an eye to in the cure of souls, and consider as an adequate reward for all their pains and trouble, is, to combine properly the living knowledge of the crucified Jesus and his merits, and a contrite sense of the misery of man, which last is to no real purpose, except it springs from the former; and yet without it the former never attains to any stability. Of this they are more and more aware in their Greenlanders.

Among all the solemn seasons, passion-week and the feast of Easter were remarkably distinguished. In the first helpers-meeting after Easter, an account was given of the powerful effect which the narrative of our Lord's Passion had left upon the hearts of the brethren and sisters, and of their speaking together with satisfaction, of

\* See 1759. § 1.

what they had heard and felt the foregoing week. It is said further: "In the meetings of this day a very blessed sensation prevailed, at the consideration of the last words and acts of our Saviour. We had, in a particular manner, cause to rejoice in the communicants, finding all their hearts tender and of good cheer. It is, as if each had moved, in the Passion-time, a good degree nearer to our Saviour, and was grown better acquainted with him. And the ardent desire of all after the holy sacrament was gratified, a widow only excepted, who had herself no freedom to partake." And in November it is said: "It was afresh observed, that such as can read, of whom are now a good number, are busy in reading the harmony of the four evangelists, and often come to enquire the true sense. To-day we had an affecting conversation with one of them concerning the article of the bloody sweat, and the institution of the Lord's supper."

It is once said of one Greenlander: "He made a sincere and sinnerlike confession of his vileness, and said: That his heart cannot be satisfied, whenever he has done amiss, and is not upright. It is the greatest grace to him, that, amidst all his poverty and unworthiness, our Saviour still continually keeps him happy and chearful." Of another it is said: "He came with his wife presently after the sacrament, and lamented with tears, that they had both forfeited the sacrament for their accidentally falling into variance with each other just before; on which account their hearts forbade them to draw near."

§ 10.

Our own poverty, and the all-sufficient riches of the merits and wounds of Jesus, were also the chief subjects of the discourses of the Greenland-helpers to their believing and unbelieving country-men; of which I will again gather a few fragments.

On Jan. 19, A. kept the morning-meeting, and put his brethren in mind, with a thankful heart, of the sending the first heathen-messengers to Greenland. He first set before them his own state of ignorance, while he knew nothing of our Saviour, and said at last: "Ah!

" if

“ if our Saviour had not sent our teachers to us, who  
 “ have made known unto us the passion of Jesus, what  
 “ would have become of us ! But now we can enjoy his  
 “ grace, and be as happy as we will. Our Saviour has  
 “ not called us hither to no purpose ; he will be near us  
 “ and make us happy. But we have nothing, that is  
 “ capable of giving us any satisfaction, except his pre-  
 “ senting himself before our hearts in his dying form.  
 “ His blood makes us true children of God. Therefore  
 “ let it be our only concern, to experience his blood in  
 “ our hearts. We cannot desire or wish for any thing  
 “ greater.”

Another time he said : “ As *Eve* was formed out of  
 “ *Adam*’s side, so believers are born out of the side of  
 “ Jesus, flesh of his flesh, and bone of his bone. Al-  
 “ though we are vile, corrupted and miserable men, yet  
 “ our Saviour took upon himself our flesh and blood,  
 “ and will now make us one spirit with him.”

Again at another time he began thus : “ Dear bre-  
 “ thren, ye know, that our Saviour endured great pains  
 “ for our sakes, and that his sweat was, as it were,  
 “ great drops of blood falling down to the ground. A  
 “ woman, when she is in travail, hath sorrow ; but it  
 “ is certainly not to be compared with that, which our  
 “ Saviour endured for us. Now if he lived in all our  
 “ hearts, what a happy life should we lead ! And it is our  
 “ fault alone, that we have such a small experience of it.  
 “ Our Saviour would gladly have us thoroughly happy  
 “ every day ; for this end did he suffer, and for this  
 “ end does he grant us to partake of his body and  
 “ blood,” &c.

C. at the beginning declared what he had felt the late  
 passion-week from the account of Jesus’s sufferings, and  
 then, among other things, said : “ That he often ex-  
 “ amines the situation of his own heart, whether it be  
 “ cold and dry, and if he is aware of such a thing, he  
 “ instantly betakes himself, as a poor needy sinner, to  
 “ our Saviour and his wounds, and he is presently  
 “ relieved. And if the brethren and sisters were to do  
 “ this often, they would be constantly happy and cheer-  
 “ ful. For our heart, he said, is like dry ground, if  
 “ our Saviour does not rain upon it with his blood.

“ Ye know also, how the gnats do, in hot weather.  
 “ Indeed we do not suffer them upon us, but beat  
 “ them away! but our Saviour is quite differently  
 “ disposed towards us. It is a pleasure to him to see us  
 “ cleave fast unto his wounds, and satisfy our desire  
 “ with his blood.”

Another compared the heart to a lamp, which must have a sufficiency of oil, in order to burn and give light and warmth to the house. Neither could we give forth any other light and warmth, but what we derive from the blood of the Lamb.

*I.* said: “ My poverty permits me to say no more  
 “ than this: The death of our Saviour and his whole  
 “ passion is the dearest subject to me; which I like to  
 “ speak of to you. But even this I am not able to do,  
 “ if the Holy Spirit does not make it clear in my heart,  
 “ and furnish me with words for it.” Upon this, he  
 spoke of the great happiness we enjoy in the bloody wounds of the dear Lamb, and that we may come to him, just as we are.

*D.* naturally a very unpolished and rough man, spoke with a tender heart, his tears flowing down his cheeks at the same time; and many of the hearers mingling theirs with his. He said, with other things: “ That, notwithstanding all his poverty and indigence, he was  
 “ put greatly to the blush by the frequent nearness of  
 “ our dear Saviour, and preserved thereby in a blessed  
 “ peace. And since he loves us so very much, vile  
 “ and wretched as we are, let us truly love him  
 “ again.”

*B.* said in the first morning-meeting committed to him, “ that our Saviour had a tedious work with him,  
 “ before he could bring him to the enjoyment of his  
 “ blood and death, and yet without these it is not  
 “ possible to attain salvation and have true life. But if  
 “ we every day fed on his flesh and blood, our hearts  
 “ would be warm, would get sap and virtue, and remain  
 “ in an unmoved blessed course.”

Another time he spoke of the unutterable love and mercy of our Saviour towards all the poor and miserable, whom he sees coming to his wounds, in order to find relief. “ The Holy Ghost is at such a time very busy;



“ by whose impulse and leading alone it comes to pass,  
 “ as it never enters into a man’s mind of himself, to  
 “ draw near to our Saviour; for no man has one good  
 “ thought of himself.”

D. spoke “ of the great grace it is for a man to enter-  
 “ tain a sense of his own vileness. He only ought to go  
 “ directly with it to our Saviour, who accepts of us  
 “ with heartiness, and lets us quickly feel his heart full  
 “ of love, standing open for all wretched and troubled  
 “ sinners.”

Another time he spoke in an uncommonly solid man-  
 “ ner “ of the impossibility of a man’s being chearful and  
 “ serene, as long as he continues to entertain sinful  
 “ thoughts, though they may not issue in sinful  
 “ actions. But if, as soon as he is aware of any such  
 “ thing, he has immediate recourse to our Saviour, and  
 “ is ashamed and grieved for whatsoever is not conform-  
 “ able to his mind, he then washes all away with his  
 “ blood, and the serenity of his heart is quickly  
 “ restored.”

M. chiefly spoke of his own heart, and thanked our  
 Saviour for bringing him to his people, and to the  
 knowledge of his death and blood, on which he often  
 reflected with much satisfaction, especially when he was  
 alone, or on the water in his kaiak.

Another time, after our Saviour had wonderfully  
 delivered him out of the water, when a seal had overset  
 him, and he at other times being seldom able alone to  
 recover himself, he said the day after in the morning-  
 meeting: “ That he was very well, and much com-  
 “ forted in his heart at the remembrance of our Sa-  
 “ viour’s having purchased him with his blood and death;  
 “ and made him his property. He thanked him also  
 “ heartily for his deliverance out of the water.”

L. said among other things: “ We know well, what  
 “ pain it gives, when a person under our authority,  
 “ is not obedient. By this we may conceive, what  
 “ pain it must give our Saviour, when we will not be  
 “ obedient to him, though he means so well with  
 “ us. O! how happy would it be for us, if we always  
 “ attended to the voice of the Holy Spirit, whose de-  
 “ light it is to guide us to our Saviour, in whose wounds

“ we

“ we may be so happy. For of ourselves we cannot  
 “ enter into true communion with him; it is the Holy  
 “ Spirit who must lead us into it, and he does it with  
 “ pleasure.”

Again: he said “ that a poor sinner may expect all  
 “ grace from our Saviour; but whosoever does not  
 “ know himself to be a sinner, cannot have, nor enjoy  
 “ his share in our Saviour and his wounds.”

## § II.

Upon this foundation of the all-prevailing merits of Jesus, twelve souls this year departed this life in faith, as poor sinners indeed, but sinners endowed with grace. Of whom the following are worthy of notice.

1.) Martin, a youth, came to us from the bay in the year 1747, with the late Barzillai. Our Saviour soon knocked at the door of his heart, and manifested to him, that life and salvation was attainable only in his blood. The next year he was baptized. He retained a lasting impression of this grace, as he testified, a little before his end, with tears. “ Ah, said he, what kindness has  
 “ our Saviour shewn me, in bringing me to his people,  
 “ and washing me with his blood! I am greatly ashamed,  
 “ that I have, since then, grieved him so often,  
 “ and thereby made my heart as heavy, as if it had  
 “ been crushed between two great stones. Which arose  
 “ from hence, that I had not kept what I promised him  
 “ at baptism. Ah, how am I ashamed!” (which words he often repeated with many tears) “ but our Saviour  
 “ never failed to put me in mind, how much he loved me.  
 “ And now I rejoice, that I shall soon go to him.” &c.

2.) Elisha, a youth, came hither in the year 1751, was baptized the next year, and got a lightsome and chearful heart; he learned also to read and write prettily, but had a weakly tabernacle, and besides got a hurt in his leg, which obliged him to walk with a stick. Having once overset, and taken in a good deal of sea-water, he afterwards grew weaker and weaker, fell into a consumption, and frequently spit blood. He was at the same time very resigned, and got a more solid knowledge of his own corruption, but had a childlike honest heart, which made every thing work

for his good. And his taking an occasion, in an open and solid manner, to speak fully with his labourer concerning all the circumstances of his body and soul, proved in a peculiar manner, an abiding blessing to him. In his sickness he declared, with a serene countenance, his great desire to be with his Saviour; which happiness a sudden violent spitting of blood helped to hasten.

3.) Clemens, a married-man, had for many years a call in his heart to be converted, and whenever he came to visit, was deeply affected, but he withstood it, as long as he could, till our Saviour about a year ago proved too strong for him. He then came, as a widower, with his family, and our Saviour granted him the favour this spring, to be washed in the laver of holy baptism. Not long after, he married the second time, and on this occasion it was clearly visible what our Saviour had done for his soul. He was a joy to us, and spent his short time in the married-state in a very happy manner. One morning he went out in his kaiak very early, and in striking a seal not far from land, he overset. He recovered himself again, and his wife, who beheld it, called some-body to go to his assistance. But before the person could get at him, he was overset again, had crept out of his kaiak, and probably sunk, as his body could not be found. He was otherwise very dextrous in recovering himself, and had often overset. But at present his rudder was broke, and the help from the shore came too late.

4.) Aaron, a married man, came hither in the year 1755, from the north. He was the last of our dear Daniel's relations, to whom he had preached the gospel. This person had kept back pretty long, but it was, as if the whole family was in a particular manner chosen by our Saviour. Our late brother, being of a rough, stubborn, unbroken disposition, went on excessive heavily in the beginning. But our Saviour wrought so powerfully upon him, that he may be alledged as a living example of the truth of that verse: "Yes, the  
"majestic rays,—which each nail-print displays,—  
"can even melt a stone." Holy baptism visibly demonstrated its power upon him. And whenever after  
that,

that, any untowardness occurred, he was presently dejected in his mind, and could not be easy till it was forgiven him. After partaking of the holy communion, he became quite another man, sinnerlike, tender and sensible. And withal he had a good understanding, a serious turn of mind, and maintained a very orderly œconomy with his wife and children. At the salmon-fishery he was taken with a pleurisy, desired to be brought hither, and, while on the way, was very brisk, and spoke very heartily with his people of our Saviour and his love and attachment to him. At last he said: "I believe, I shall now go to him;" begged his wife and relations not to grieve too much for him, which is very unbecoming baptized persons, who have a Saviour. And just when they were about to land, his soul took its flight.

5.) Eleazar, a single brother, came hither a boy six years old with his mother and relations, in the year 1743. It was soon perceived, that the Spirit of God was busy in his heart, preparing him for eternal life. In his thirteenth year he was baptized, and from that time went on in a blessed course of grace. In the year 1753, he was made partaker of the blessed supper of the Lord, which was a means of rendering his heart still more lively and feeling. And withal he was sinnerlike and little, got more and more acquainted with his necessitous state, and wished earnestly to enter into a still closer converse with our Saviour. He was loved and respected by every one of his choir-associates, in whose house he was one of the overseers, and it was a pleasure to them to converse with him of their hearts. A consumption rendered him unfit for outward labour, which sometimes troubled him; but he was patient, and resigned to the will of our Saviour. The nearer his end approached, the more chearful he was, and it was always a joy and refreshment to visit him. Four years ago he wrote the following letter:

"Though I am very poor, yet does not our Saviour  
 "flight me. But I am greatly ashamed, that I still  
 "have so little feeling in my heart. I should be glad to  
 "be quite near our Saviour early and late, being made  
 "one with him by his body and blood. But my case  
 "is



“ is still very indifferent, though I am sensible of nothing  
 “ that interposes betwixt me and him. When bad  
 “ thoughts come into my mind, I am presently disposed  
 “ to remember the bitter sufferings and death of our  
 “ Saviour. Thus all that is bad vanishes,” &c.

Out of a letter two years ago.

“ Though my defects are exceeding many, yet he is  
 “ near to me. When I am alone, he is my companion,  
 “ with whom I converse. He has also preserved me this  
 “ year in my single state from every bad thing,” &c.

This year he wrote:

“ I am a poor sinner, and rejoice that I have a  
 “ Saviour; or else I could not subsist. I will also as  
 “ a poor wretch constantly cleave to him, and con-  
 “ tinually remember him, that I may be strengthened  
 “ and prepared by him, supposing I should soon go to  
 “ the church above. My tabernacle is very weak, and  
 “ it is, possibly, the last time that I shall write to you.  
 “ I shall, very likely, see you no more, but our Sa-  
 “ viour knows you, and knows me too, and has made  
 “ us one by his death and blood. To him will I cleave,  
 “ till I go to him.”

6.) Nicodemus, a man between sixty and seventy years of age. His eldest son, who left him in the year 1752, to live with the believers, was the occasion of his coming after with his family; and in the year 1754 he was baptized. Last summer he fell sick of the dropsy. He was soon convinced that this would be an occasion of translating him to our Saviour; and the more his weakness of body increased, the greater was his desire, which, whenever he was visited, he expressed with particular heartiness. “ I set my Saviour, said he, “ continually before my heart and eyes, my confidence “ is only in him. The time here lasts too long. I “ should be glad to be soon with him.” The day before his end he was in a particular manner chearful, and sung with a broken voice the verse:

The Saviour's blood and righteousness  
 My fin'ry is, my wedding-dress,  
 Therewith, when ent'ring Heaven's land,  
 Full well shall I before God stand.

## THE TWENTY-NINTH YEAR, 1761.

## § I.

THE first of August this year the missionary Bochnish and his wife arrived again in Greenland from their visit of the church in Germany. With them I also came over, in order, as far as it was practicable for me, to take a view of the country, but especially of the state and constitution of the Greenland congregation, and, from my own knowledge and the records laid before me, to compile a history which may be depended upon as just and true. We had an exceeding hard passage of no less than eleven weeks from Copenhagen to New-Herrnhuth; I say not hard, with a view to the company in the ship, for we were as civilly treated as we could desire on board the ship *Louisenburg*, captain Christian Jensen Piil, with whom we sailed the 17th of May; but I speak with respect to the many contrary winds and stormy weather; at one time not far from the sunken land of Bus, we were scarce able to make six leagues in three weeks, and had five storms to encounter, the last of which near Statenhook was the most dangerous. But, on the other side, the many north and west-winds, which detained us so long, had cleared our course of floating ice; so that, except some huge mountains of ice, which were at some distance, we had all clear, and nothing to interrupt our entrance into Ball's-River. But before we could run in, a sudden calm ensuing, the ship was in the utmost danger of being carried by a strong tide of flood, and stranded on the Kookœrnen rocks lying just before us. But, when we were no more than a couple of gun-shots from them, he, who has the sea and waves under his command, gave us wind sufficient to hold off from land and keep at sea.

At my return, Sept. 7, 1762 a still more surprizing accident of the same kind happened to us. As we were passing into the open sea with a gentle breeze between the Kookœrnen and the so called Fisher-rock (the most dangerous place of this entrance,) it fell suddenly calm,

E +

and

and we were instantly covered with a thick fog, which, as the inhabitants hastening by us from the islands, assured us, was seen no where but round our ship. And in the same moment, by the change of the current at the turn of the tide, the ship was violently driven betwixt the Fisher-rock and an island we could not at all discern, till the fog was dispersed. The ship's-yawl and a pilot-boat from the colony were immediately fastened to the ship, in order to hale her out of this dangerous situation; but they could not move her off the spot, however they prevented the current from casting her upon the hidden rocks. As soon as the merchant and our brethren from the highest of the Kangek-islands spied the ship in this distress, they collected and double-mann'd all the Greenlanders women-boats they could find there (for in case of need the Greenlanders lend a helping hand) hastened to the assistance of the ship, and tow'd her for ten hours together two leagues into a small occasional haven off Kangek, from whence we proceeded on our voyage the next day without any farther trouble.

#### § 2.30

Now as to the congregation at New-Herrnhuth, it had looked for some years as if it would scarce increase much further from without; for the country was pretty much evacuated, and the savages in a great measure moved away. And though some old acquaintance were continually coming to visit from the inlet and the islands, it was only for old acquaintance sake. But this year a great swarm of southlanders again passed by to the north, and some families fixed their abode for a whole year upon the islands. Thus again an opportunity offered of setting forth to the perfectly ignorant heathens their God and Saviour, and making a prize of here and there a soul, nay, even whole families out of them. I will put down a few *excerpta* out of the diary concerning it.

“ The 3d and 4th of July, we were much visited by  
 “ the southlanders. Our concern was, to find out such,  
 “ to whose hearts we could address a word of their  
 “ Creator; and some came sometimes into the meeting.  
 “ But they were chiefly such, as have lived in the north,  
 and

“ and now intend to go thither again, and are not easily  
 “ drawn from their purpose.

“ The 6th, we had again fouthlanders here. They  
 “ would not go to the meeting; but came in crowds  
 “ into our rooms, spoke of their fine land in the south,  
 “ and endeavoured to incline us to go with them thi-  
 “ ther; and then they would live with us, and hear us.  
 “ On our attempting to recommend to them our Sa-  
 “ viour and the happiness of believers, they said,  
 “ they did not understand the discourses of the Euro-  
 “ peans, their ears were incapable of comprehending  
 “ such strange words, about an immortal soul, about a  
 “ Creator and Saviour. Just then came in Daniel the  
 “ Greenlander. Now, said we, here comes a Green-  
 “ lander, whose words ye will understand. We desired  
 “ him to make the matter plain to them. He then first  
 “ of all examined them, how their kajaks and women’s-  
 “ boats came into being; and they confessing, that no-  
 “ thing could cause its own existence, but must be  
 “ made by one that is greater, and existed before, he  
 “ said, “ thus ye may easily conceive, that men also  
 “ must be made by some one. Him we call *Pingortitsirsok*,  
 “ the Creator of all things. He made man, to be his  
 “ property. But he fell from him, and joined issue by  
 “ sin with *Torngarsuk*, who is an extremely bad spirit.  
 “ But it pitied the Creator of all things, to see man in-  
 “ volved in ruin and eternal damnation. He himself  
 “ therefore was made man, like me and you, laid down  
 “ his life for us, and shed his blood, in order to set us  
 “ free from sin and the devil. Hence it is, that we call  
 “ him, our Creator *Jesus Christ*, *Annaursirsok*, our *Saviour*  
 “ and *Deliverer*. Now when we believe this, and are  
 “ washed in his blood from evil, we are made children  
 “ of God; and when we die, we go to him, and re-  
 “ main for ever with him in felicity unspeakable. But  
 “ that ye say, ye know not whether ye have a soul, is  
 “ not true. Ye *will* not know it, nor care for your  
 “ immortal soul, because ye chuse still to act according  
 “ to your pleasure and according to the lust of your  
 “ flesh; therefore it is, that ye will not hear nor under-  
 “ stand, nor come to the believers: for ye know that a  
 “ change must pass upon you. And ye think, ye can  
 then



“ then have no more satisfaction. But ye are vastly deceived. I had formerly no true satisfaction; but when I believed in our Saviour, I began to be truly happy. As often as I think on his death and blood-shedding, my heart is light and joyful. Hence it is also, that I am no more afraid of death like you; for I know that I go to my Lover, with whom I am even here so happy, though I do not yet see him.”

This discourse, which in the presence of the merchants, flowed with an uncommon freedom, like a fountain, from the Greenlander's mouth and heart, struck the heathens very much, and visibly threw them into great agitation of mind. Perhaps it might be ascribed to this discourse, that soon after a widow with her two daughters offered themselves to stay here; and in a couple of weeks two families brought their capelins into the store-house, as a token, that they intended to live here. On the other hand, a young man, who has been much acquainted with us these nine years, not without impressions, and of whose conversion some time or other we had conceived hopes, he during his absence for two years in the south, had taken four wives, and did not at all like to come nigh us.

### § 3.

A considerable number of the wandering southlanders took up their abode in Kangek and Kookœrnen; which gave the brethren so much the greater joy and hope, as this their chapel of ease, or outer-court, out of which they had gained the most souls for our Saviour, had now stood pretty empty for near seven years. Some came also from time to time to visit, and it was perceptible, that they were more and more willing to hear. Some stayed outright, and we inherited the relicts of others. Thus in autumn a dead man was brought from Kookœrnen, who had desired to be buried near the believers, because he had intended to live there himself and be converted. His two wives also came with their children at the same time. He had ordered the concubine to stay with the brethren; but had advised the right wife to go to her friends in Kariak. But when the latter saw, that our Greenlanders were solicitous to provide also for her and her

her son, she chose to stay here \*. On the other hand, a widow, who had taken refuge in her distress to the baptized, in order to get a subsistence through the winter, was dismissed because she had privately sent off her son, who was in a hopeful way, with some visiting savages, fearing lest he should be baptized, and she prevented thereby in her heathenish views.

Our Greenland-helpers, being desirous to make, at least, some of the new neighbours in the islands partakers of their happiness, were very busy with them, visiting them frequently and speaking to their hearts. Upon hearing, that an old man was dead in Kookoernen, whose children had often discovered a desire to come to us, a couple of them went thither to know their minds. And as they were still very undetermined, because the Greenlanders chuse to remain a full year on the spot where any of their relatives die, to bewail them, except some infectious distemper prevails there; our Daniel reasoned them out of this heathenish and superstitious custom; and they brought this family, consisting of six persons, along with them; and it was evident, that the Spirit of God had already begun a good work in their souls.

#### § 4.

Now the missionaries found it worth the while to go to the islands again, as there were people that they had hopes of being a blessing to. During the summer they had got acquainted with them, and on every occasion had scattered some seed. In December, John Soerensen went with some Greenlanders to Kangek, found good entrance, and our Daniel helped him faithfully in making known to his country-men the happiness which is to be had with our Saviour. Several of the heathen were powerfully moved, and among the rest a single man, whose name was Kigutikak, who resolved, as soon as his kajak was finished, to come to us. This man having his feet frozen, had them cut off; he now creeps

\* Although a Greenlander has an inclination to live in a place, yet he waits till somebody presses him. For it is seldom their way, to solicit for a thing. Therefore it is usual for the head of a family desirous to stay there, to say to the missionary: "Such or such a Greenlander has told me to stay here, but I don't know you yet," that is, I don't know, whether you will give me leave.

along upon his knees, but can get in and out of his kakjak without assistance, and gain sufficient for a good maintenance, nay, goes better clothed than many able-bodied Greenlanders. They brought four women with them, who intended to stay a few days here, in order to hear more of our Saviour. A little before Christmas, the father of one of them came, with his two brothers, to fetch his daughter back again. She earnestly intreated him to let her stay here, because she was desirous to believe on our Saviour. But when she saw, it was all to no purpose, and that he would take her away by force, she ran into the meeting-hall, and implored our protection. The father and his brothers were called to her. He took all possible pains to persuade her to go with him, assuring her, she should only stay with him over the winter, and in the spring he himself would move hither and be converted. Which was confirmed by his two brothers, who promised her fine new cloaths and the like. But nothing was to be done with her, she wept, made them no answer, and as they were going to lay hold of her, in order to carry her away, she fell a shrieking and trembling, in such a manner as to move the compassion of all around her exceedingly. At length she was asked, "if any of our people had persuaded her to come hither, or to stay here?" And having answered in the negative to both these questions; it was said to her: "Why then wilt thou not go with thy father?" She said, "Because I want to be converted." Now, said we to them, ye see, that we do not draw away your relations from you to us; and they may return, whenever they please; but ye must not require us to force them away, or persuade them to be gone, when they are desirous to be our Saviour's. But now, what if ye yourselves were to stay, and follow her example? Ye would not repent of it. The father, after some consideration, said: "If my daughter stays, I will stay too." But his two brothers, who also are not without some impressions, said: "We will first go to the north to our eldest brother, and at our return, we will live here too." The father then sent them to Kangek to fetch his things, and his son. But the daughter went out of the way, till they were gone, lest they should carry her off with them by surprize. One of these

these people constantly attended the meetings at Christmas. "His heart," it is said in the diary, "is apparently in great perplexity and uneasiness." When he is asked: What he thinks of the doctrine of our Saviour? he is well pleased with every thing, but he does not yet know, what to chuse. Afterwards more people coming from Kangek, he said to one of them: "Had you yesterday" (the day after Christmas-day) "been here, you would have heard and seen something! but there is preaching again to-day, won't you go and hear too?" The other replied: "I am only afraid, it will make me sick," that is, uneasy. However, they both came and listened attentively.

## § 5.

Some few times people also came on a visit from the Kellingeit islands lying twenty leagues to the south, and it was perceptible that a motion was beginning among the heathen there. The merchant also brought with him from thence a brisk boy, who had lost his parents, and had been used by the heathens as a kind of comedian. His relations, who are not void of a good spark, could no longer bear to see his ruin promoted in such a manner, and sent him to the brethren, requesting them to care for his education, as they themselves had thoughts of living with them one time or other. As he was the first time at a catechisation, and was asked, whether he too would get acquainted with our Saviour, and be converted? he answered quite boldly: "O yes, I shall soon be converted." Another, who came from the same place a year ago, and had been lately baptized, jogged him, saying: "Thou sayest, thou knowest not what; thou art yet ignorant, what conversion means; it signifies, to yield up the heart wholly to our Saviour, with every evil inclination."

Now as this boy was possessed of a peculiar vivacity, far above the standard of the Greenlanders, I took more strict notice of his deportment, and made the observation from him, how little dependence is to be placed upon the good-will and assent of the Greenlanders, as soon as a true subversion of the ground and bottom of the heart, according to Luther's description of *faith*, is



to take place; and how little external circumstances among the Greenlanders hinder or promote the work of conversion. For though this boy was a poor orphan, and was here with a wealthy master without children, and his presumptive heir, yet his uneasiness of mind would have prompted him to repair to the heathen again, as soon as his corruption manifested itself, and he saw no other way of escaping the claim our Saviour laid to his heart; though at last he was obedient to it. We may also see from hence, what the so called penitential conflict is? in whom, and from what causes it springs? and how the simple following of the rule, *My son, give me thy heart*, makes a speedy and joyful end of that contest of the creature with its Creator.

Again, it may be seen from this instance, how the Greenlanders, that have true life in their hearts, endeavour, according to their own experience, to insinuate just conceptions of conversion into the minds of the ignorant and unexperienced, making use of every opportunity for that purpose. Thus a widow from the north spoke to the often-mentioned Christina, who was baptized in the north: "It is indeed an exceeding happy thing for thee, that thou goest to all the meetings of the faithful, and I see plainly, that thy heart at all times reaps some good from it. The reason of which is, no doubt, that thou art not so bad as I am." "No," answered she, "that is not the reason; our Saviour has not chosen me, because I am good, but because I am a wretched, poor and corrupted sinner. He receives none but poor sinners, who cannot be satisfied without him; just such he selects out of all. Thou art not too bad for him, but perhaps esteamest thyself better than thou art; therefore it is, that thou canst not yet truly rejoice in thy Saviour."

Once some Greenlanders were with an European brother, and saw him polishing a new-cast pewter-spoon. This put the often-mentioned Daniel in mind of the circumcision of the heart, according to *Col. ii. 11.* and he said to the rest: "Now I can well conceive, how our Saviour acts in the circumcision of our hearts, and how he proceeds even to the end with our purification, when

“ when we surrender up our hearts unto him. He must  
 “ first cut away all the coarse stuff that is good for  
 “ nought, and yet he finds afterwards so much still to  
 “ rub off. This causes him much trouble, and gives  
 “ us pain too; but behold, just as the brother pours  
 “ on the burnishing-water, to do it the easier, and to  
 “ make the spoon the smoother and brighter, so our  
 “ Saviour pours his blood upon us, makes our purifi-  
 “ cation agreeable, and never ceases his work, till we  
 “ are pleasing to him.”

## § 6.

The same Greenlander once spoke in the morning-meeting, “ of the body and blood of our Saviour being  
 “ the only means of making and keeping our hearts  
 “ sound and well. As sensible people,” said he, “ take  
 “ good care to preserve their bodies from harm, so  
 “ ought we to take care of our souls. But since we  
 “ have no power nor understanding to do this of our-  
 “ selves, we need only attend to the maternal voice of  
 “ the Holy Spirit, who certainly reveals to us all dan-  
 “ ger and sickness at the right time, and shews us,  
 “ where our help lies.”

Another time he spoke excellently of our Saviour’s passion both on the mount of Olives and on the cross, as he there bore our sickness, and provided a perfect remedy for it by his wounds. Then he made a comparison of bodily sicknesses: “ A person may be sick,  
 “ and not know it, or at least not heed it rightly:  
 “ which is the most dangerous thing. As soon as a  
 “ person feels his sickness, he longs for medicine; and  
 “ when he has taken it, it often causes great pain at  
 “ first, but this is a sign of a good operation, and speedy recovery.” He made a beautiful application of this to man’s spiritual sickness, and to the cure, which the Holy Ghost directs us to, and applies, in the sufferings of Jesus in soul and body, both on the mount of Olives and on the cross.

When the greatest part of the baptized returned from the islands, and were intending to set out for the Sound, he said in a discourse to them among other things:  
 “ When we are among the savages, we hear nothing of  
 “ our

“ our Saviour and his merits, but of earthly things,  
 “ which our hearts receive no nourishment from.  
 “ Hence it may easily happen, that we grow dry, tri-  
 “ fling, and deceitful. But we know, though we have  
 “ no teachers with us to instruct us, yet we have the Ho-  
 “ ly Spirit every where, whose delight it is to put us in  
 “ mind of our Saviour. But for this an obedient  
 “ heart, and listening ear is required. And if this is  
 “ wanting, even our teachers can be of no great benefit  
 “ to us. Ye well know, that formerly it was but of  
 “ little advantage to us, though our teachers visited us  
 “ or we them ever so often; we being then such bad  
 “ people, and destitute of all feeling in our hearts.  
 “ But since we are made sensible of his death and pas-  
 “ sion in our hearts, the case is quite altered; at least  
 “ I can say, whatever I am about, I have him near to  
 “ my heart, which makes me constantly happy. But  
 “ I know, that many among us are still liable to swerve  
 “ from their hearts, and to fall into something or other  
 “ of painful consequence to them. But I intreat you,  
 “ give heed to the direct way, which the Holy Spirit  
 “ shews you to the wounds of our Saviour; and when-  
 “ ever ye are sensible, that it is not well with you, go  
 “ directly to him, who has bought us with his blood,  
 “ and beseech him to draw quite near your hearts again.  
 “ And when ye come among the savages, beware of  
 “ suffering damage in your souls. While they talk to-  
 “ gether of unprofitable things, do ye think on Jesus  
 “ the crucified. Must ye speak with them, let your  
 “ chief topick be, what our Saviour has done, and  
 “ daily does for your souls. Now I wish, we all may  
 “ look constantly unto him, how he was nailed for us  
 “ on the cross, until we go to him.”

## § 7.

This was the first discourse I heard delivered by a  
 Greenlander. I could not but admire the parrhesy and  
 agreeable manner in which he spoke, and had the dis-  
 course directly put into German. It would be too te-  
 dious to give such a large recital of every discourse; but  
 yet it will be acceptable to many, to read the chief con-  
 tents of a few such discourses, and to see, how the  
 Green-

Greenlanders grow in the living knowledge of Christ. Thus spoke

*D.* "Our best and greatest thing is the blood of our Saviour. If we pay no regard to that, we are no better than brutes. His precious blood renders us precious.—We need only look back, how we thought and acted, before we had any acquaintance with our Saviour. We are now ashamed, that we were so wicked, and yet we could act no better. Therefore let us highly esteem the grace, which selected us from among the heathen, brought us to our Saviour and his wounds, and made other men of us."

*I.* "As I am very poor, I have not much to say to you. But this I know and feel: If we lose sight of our Saviour, and do not continually set before us the wounds in his hands and feet, we cannot be happy.—Alas! if our Saviour had not died for us and shed his blood, we should not be a congregation, should have no teachers, but should wander about like the beasts. But he has brought us together by his death, and now we can daily hear the sweet words of his sufferings, and withal be happy and chearful in our hearts."

*J.* begun his discourse thus:

"My brethren, I am to speak to you, and I myself have a poor heart, and feel my deficiency on every side: but I cleave daily to the Lamb and his wounds, and confess my wretchedness to him, and he does not fail to bless and comfort me. Therefore I hold fast to him, with the same willing mind, as a child does to its mother." He then interrogated the hearers a little, how they were, when they heard the sweet words of Jesus's blood and death?

*A.* spoke in the morning-meeting, in which were some strangers, of the death and insensibility of man's heart, till our Saviour quickens it and gives it a sensation. "For," said he, "by his death he has acquired life for all men. No one is able by his own good thinking or acting, to contribute the least thing to it; and one man has it not in his power to debar another of it, if he himself is concerned to attain it; but a man may hinder himself from attaining it, by his own unwillingness."



“willingness, and constant turning aside from our Saviour who is in pursuit after our souls.”

B. spoke of our Maker's love in becoming a man for us, in submitting to the infliction of so many wounds on himself, and redeeming us by his death. “Because we are ruined in soul and body,” were his words, “he was obliged to suffer in soul and body. Because all our members were depraved by sin, he condescended to have all his members wounded, that we might no more use our members unto sin, but to his glory.”

Another time he began thus: “Our word for this day, which ye heard in the morning-service, recurs to my mind: *He doth wonderfully, and we look on.* Judg. xiii. 19. When we look back and rightly consider, who we are, and what a plight we were in many years ago, and then turn our thoughts upon our present condition, that the most of us are now not only baptized with his blood, but many of us even made partakers of his body and blood, and that we all enjoy so much grace every day; then indeed we must needs own, that he has done wonderfully with us. Which is cause both of abasement, and joy to us. In particular it is cause of joy, that we have our Saviour so nigh to us. Yes certainly, he is nearer to us than our cloaths to our backs. It is true, we do not see him with these our bodily eyes; but the new man, which he has created in us, has such eyes, as to be able to see him, and have him truly and sensibly near every day in his suffering form.”

### § 8.

But, as every one may easily suppose that the helpers are select people, in order to give some idea of the whole body, I will now recite, what state this was found in at the time of their entering upon their winter-recess and presently after. Of this it is said: “It is true, we found some cause of grief here and there, and at that time eight persons were obliged to forego the supper of the Lord; but in the whole, we could not render sufficient thanks to our Saviour for the grace and preservation he had, this summer also, conferred upon  
“our

“ our people; infomuch that our comfort in them out-  
 “ weighed our anxiety.” Some weeks after, it is said :  
 “ At our speaking with the baptized, we this time ob-  
 “ served a blessed work of the Lord upon their hearts.  
 “ Many spoke in a very feeling manner and with tears,  
 “ of the situation of their hearts. One said, that his  
 “ heart was formerly like a large full vessel; but now  
 “ our Saviour had emptied it so entirely, that not the  
 “ least self-conceit was left in it. He is now very happy  
 “ and the desire of his soul is after him, who redeemed  
 “ him with his blood. In the evening we had the  
 “ blessed enjoyment of the body and blood of Christ.  
 “ The number of the communicants were one hundred  
 “ sixty-two. Only one person was wanting at this  
 “ time.”

This brings to my thoughts the careful and exact me-  
 thod the brethren observe in treating the communicants.  
 Herein they have regard not so much to the orderly walk,  
 (for if nothing more was requisite than this, they might  
 admit many more of the baptized,) as especially to their  
 hungering and thirsting after righteousness, and to their  
 having obtained a living spirit from God, which must  
 receive its constant nourishment from the bread of life.  
 But nevertheless, when any one does not walk orderly,  
 or even does not abstain from all appearance of evil, he  
 is not suffered to approach, till he learns to walk in the  
 light, and to act with more circumspection. Among  
 the eight above-mentioned, that were excluded, were  
 some, accused of things of a carnal nature, which was af-  
 terwards found to be without foundation. Others by  
 an incautious walk, had given occasion of offence to the  
 heathen, who have a watchful and strict eye upon the  
 believers. An aged person had spread some groundless  
 offensive stories upon hearsay of another woman among  
 her relations, instead of first acquainting their teachers  
 of it. Now as this did not proceed from ignorance and  
 imprudence, but from a pharisaical judging-spirit, which  
 takes a pleasure in reproaching others, in order to hide  
 its own nakedness, they could do no otherwise than give  
 her time to become duly acquainted with herself, and  
 her own heart.

On the other hand, it affected me not a little, to hear an old simple man, who was grown grey in heathenism, give a solid and feeling interpretation of the Lord's-supper, from whence I concluded that even such old people, when they have a heart, are not incapable of forming and maintaining there a simple and just conception of mysteries, that by their nature cannot be known nor enjoyed without true life in the heart. This man had never seen nor heard any thing of the pedilavium, having not been present at the usual instruction of those that had been confirmed and admitted to the Lord's-supper since Easter, when this matter was treated of\*. Now having been this autumn the first time at this act, some days after, he said to one of the European assistants: "Pray, what kind of act was that before the Lord's-supper? I never knew any thing like it." Well, asked the brother, how was it with you then? "Why said he, I did not know, what it should mean; but my thoughts were, our Saviour has certainly ordained this likewise: and when my feet were washed, I was so ashamed, that I was ready to fall from my seat, but my heart was drawn away to our Saviour and very happy. I thought it must certainly signify, that our Saviour will wash me with his blood. And it was to me, as if he washed me himself†. I thought much of it all night; and it is still comfortable to me to think of it."

## § 9.

It is said of the last congregation-day of this year: "We heard an agreeable echo of this day in the helpers-band. Some of the unbaptized had received a particular impression from the sermon, others from the accounts of other heathen-congregations, and others again from the prayer. An unbaptized man, who moved hither chiefly to do a pleasure to his wife and children, came unwittingly into the meeting of the baptized, and had been touched so deeply, that he

\* It will be recollected, (as already often mentioned) that the brethren in Greenland do not explain a mystery to the baptized, before they are capable of enjoying and experiencing it.

† "As if the Lord Jesus Christ himself acted with us;" as the words are in Luther's catechism, in the article of the office of the keys.

"was

“ was now fully determined to live with us, and be our  
 “ Saviour’s.—Some girls had examined each other on  
 “ the particulars they had heard at the catechisation,  
 “ when their eyes were observed to be full of tears.—  
 “ Another time some little girls were found sitting in a  
 “ house with their books in their hands singing, which  
 “ touched some strange Greenlanders, that accidentally  
 “ came there, in such a manner, that they stood listen-  
 “ ing for hours with emotion, and two of these people  
 “ came to a resolution to stay here.—We were in-  
 “ formed, that the head of a family often interrogated his  
 “ people about what they had heard in the meeting,  
 “ and how they understood it.

“ As to the new inhabitants, we were acquainted  
 “ that a woman just come from among the savages,  
 “ told a Greenland sister that she always prayed morn-  
 “ ing and evening, and gave thanks at meals to the  
 “ Maker of all things; for thus, she had heard, the  
 “ believers did. It made a great impression upon her, to  
 “ hear once, that God is among us. This gives her a  
 “ high veneration for the faithful.

“ Once, in treating the word of the day: *The inhabitants*  
 “ *of this land have heard, that thou, Lord, art among this*  
 “ *people, that thou Lord, art seen face to face,* Numb.  
 “ xiv. 14. a great emotion was perceptible among the  
 “ auditors. We were afterwards informed by the  
 “ helpers, that they had discovered in several, both of  
 “ our new people, and of those heathens that came on  
 “ a visit, a particular desire after our Saviour, and the  
 “ fellowship of the faithful. Some of them are con-  
 “ tinually speaking of baptism, nay many dream of it.  
 “ At present a blessed spirit of grace rules amongst us,  
 “ though in a soft and gentle, yet observable and sensible  
 “ manner.”

## § 10.

Such was the appearance towards the end of the year.  
 At the entrance of it were a couple of pleasing instances  
 of sinners grown old in heathenism, who were delivered  
 at the last hour. Their account of it is as follows:  
 “ On the 23d of January in the morning an old sick  
 “ widow sent to us twice, begging instantly to be bap-  
 “ tized,



"tized, adding withall, that indeed she was unworthy,  
 "but would gladly be saved. She came hither two  
 "years ago with her late son Clemens and two daughters,  
 "both of whom are now baptized. But she had no  
 "mind to be converted, and used to say, we should only  
 "instruct and baptize her children; that she herself was  
 "now too old, and should possibly never believe. But  
 "falling sick two months ago, and perceiving that her  
 "stay in this world could not be much longer, it was  
 "a trouble to her, that she did not know, what would  
 "become of her. She then began to long after baptism,  
 "but was afraid to apply for it, lest, as she had slighted  
 "it so long, she might be refused. At last she sent and  
 "petitioned for it, and her prayer was heard. Some  
 "days after, our Saviour took her soul to himself.

"An old sick widow, baptized the 6th of January,  
 "rejoiced greatly at the prospect of her release, which  
 "followed January 24. She spent her last hours with  
 "particular joy in the consideration of her bleeding Sa-  
 "viour and reconciler. Some widows sung, in her  
 "presence, many verses, which administered great joy  
 "to her, and when she lost her speech, she continually,  
 "like the little children, pointed to her hands, as an  
 "indication of her attachment to the wounds of Jesus.  
 "The helper among the widows knew not how to  
 "express her joy on this occasion, nor, in general, on  
 "account of the blessed progress of grace in her  
 "house."

At the conclusion of the year, it was found, that  
 twenty-five souls, among whom were fifteen children,  
 were added to the congregation, and thirty one were  
 come from among the heathen. Besides the above-  
 mentioned two widows, fourteen persons were departed  
 this life. No body was this year lost in the sea. But  
 then Jonas a boy of three years, Johanan's son, a child  
 of a lively and sweet temper, who had given much  
 pleasure to its parents and the missionaries by its singing,  
 lost its life under a great cake of ice driven on shore,  
 behind which some Greenlanders had seated themselves,  
 to bask in the sun. But the rest were gone away just be-  
 fore; and while the mother was gone to fetch this child  
 a draught

a draught of water, the heat of the sun broke off a large piece, which crushed the child to death.

## § II.

Our brethren's labour now grew more and more troublesome, as they were obliged to go between twelve and eighteen miles to cut turf in the islands, and above twenty four miles to gather up wood on the outermost coasts of the sea. This autumn these dangerous avocations had like to have cost two of our European brethren their lives, viz. John Soerenfen and Henry Huekel; for the first in bringing the boat to land in a high wind and sea, cast the boat-hook short of the rock, and tumbled headlong out of the boat some fathom deep into the water; the other, in his hurry to help him out, slid down the slippery rock into the sea likewise. The last got up upon the rock again, and the former got hold of the keel of the boat underneath, and thus helped himself up, and was drawn by a Greenland woman into the boat again. They were obliged to continue the whole night in their wet cloaths without fire, under nothing but a sail-cloth, and we thanked God, who had given them to us anew.

## § 12.

Neither did the brethren in *Licktenfels* want work this year, having a large dwelling-house and hall for the congregation to erect. But before I enter into the particulars hereof, I will give some recital of the spreading of the gospel among the heathen. The brethren, for the present, had it not in their power, by express visiting to contribute much thereto, and were obliged to rely chiefly on the issue of the heathens visits to them. For the people on the east-side of the island were either come to them, or moved elsewhere; and as to those, who lived still near to them, they were in a measure cloyed and turned back again into their heathenish course, notwithstanding their former continual pretences, that they would be first and readiest converted, when the brethren should settle in their parts; so that what our Saviour says of the kingdom of heaven: "The first shall be last, and the last first," was properly applicable to them.

However, that which seemed to be sown in some without fruit, was not altogether in vain. A spark had found its way into the heart of one here and there, which, weak as it was, shone in darkness, and gave rise to reflection. Thus the desire discovered by the above-mentioned Makkigak, just before his death, after our Saviour, and the fellowship of the faithful (with whom he likewise desired to be buried) had touched many heathen in Innukfuk, in such a manner, as to induce them to make more frequent visits, and lend a more strict ear to the gospel, not without blessing. In a conversation held with some, who had been very attentive at the sermon, tears stood in their eyes, and one of them said: "It would not be in his power to stay away from us much longer, as he saw plainly, that it was not enough to hear of our Saviour now and then, but it was better to hear of him every day, and to see how happy people may be with him." On the contrary, though others discovered symptoms of strong convictions, yet they had various excuses in readiness to ward off the total surrender of the heart. A single man, who had been before many years about Europeans, went away again, because he was not willing to accommodate himself again to the Greenland diet and hard way of living, and could have no expectation of the meat that perisheth from his teachers. A visitant being asked, what he thought of that which had been read (it was *John xviii.*) answered: "I like it very well, but I cannot now be converted, for I have many relations in the south, whom I think much of. I have indeed sent them an invitation to come hither; and if they comply with it, I will come to you and be converted. But if they do not come, as I have such a desire to see them, I must go to them. And therefore I will promise nothing, that I do not assuredly intend to perform." Another alleged his usual plea, that he did not understand the method of catching seals here; if he was older, and his sons big enough to provide their own maintenance, he would come. However it was agreeable to him, that one of his daughters lived with us and was baptized.

But,

But, said he, "I myself am a poor man\*", that I know,  
 "as Hanneſe, [Beck] has often told me."

## § 13.

Such viſits were alſo made from other places, eſpecially from Kellingeit. And our Greenlanders too, while employed in providing the neceſſaries of life, did not fail to invite the heathen to the kingdom of God. Of ſome it is ſaid: "they came home very well pleaſed, becauſe  
 "they had found an opportunity of delivering a free  
 "teſtimony of our Saviour." One man ſaid to them:  
 "Theſe my people would be glad to hear a little of our  
 "Saviour. All the people preſently aſſembled, and out  
 "of the other houſes too, and our helper *A.* held a diſ-  
 "courſe to them of the love of our Creator to his fallen  
 "human creature, which engaged him to become man  
 "himſelf; of his walk upon this earth, and of the  
 "miracles which he did; but eſpecially of his ſuffering  
 "and dying for all men. They all liſtened with eager  
 "attention. Moreover our people ſpoke ſeparately  
 "with many of them, and found, that ſeveral have a  
 "true deſire to be acquainted with our Saviour; but it  
 "commonly happens, that man and wife are not of one  
 "mind, and therefore for the preſent, one prevents the  
 "other from coming nearer."

One time ſome Greenland ſiſters went to the factory to viſit a few women, who did not go to the dance with the reſt, and had often deſired to be viſited. An old ſick woman, lamenting her fear of death, received for answer: "Thou mayeſt well be afraid, becauſe thou  
 "knoweſt not what will become of thee after death.  
 "We were afraid too, before we knew our Saviour.  
 "But ſince we believe on him, and he has delivered us  
 "from the fear of death, and we know that after death  
 "we ſhall be ever with him, our dread is vaniſhed."  
 "Ah!" ſaid the woman, "ye are happy people," and deſired them to tell her more good things.

\* *Ajorpunga*, "I am good for nothing," which is as ambiguous with the Greenlanders, as the common ſaying: "We are all poor ſinners," and may as well import an excuſe for being no better, as a penitent confeſſion of one's wretched condition.



## § 14.

Again another opportunity offered, to cast the hook of the gospel into the hearts of some quite raw southlanders in their tour to the north, in hopes of one time or other having the best draught of fishes from thence, after the example of New-Herrnhuth. The following is found here and there remarked of their visit: "June 22, came several southlanders to visit their acquaintance and kinsfolk.

"The 26th came eight, and the 27th two boats full of southlanders, and pitched their tents by us. But not many came to the meeting, and some women being in the tent, where the meeting is kept, ran out in a hurry. I got into conversation with some men of their eternal salvation, and the reason of our being here.

"The 29th we were much visited by the southlanders, but they are in general exceeding savage, very senseless to all that is good, and flee the occasion of hearing of our Saviour, as they would fire. Yet some were a little attentive, but the young folks are exceeding dissolute. In the evening some went to the factory, with an intent to have a dancing and singing-match with the heathen of these parts, that were disposed to enter the lists with them. The rest set forward the next day to the north. But another family of southlanders, relations of Augustus, came hither, under great concern about their daughter, whom a man that has already two wives, will take by force, and threatens to be the death of her father, if he refuses her. Our Greenland sisters concealed her from her pursuer, who came in the night in quest of her, but not finding her with her parents, went off again before we were up. This girl would gladly stay with us, and the father too; but the mother and her eldest son were averse to it. And a Greenland brother accosting the son on this head, he fell into a rage, which made the old woman threaten to repay the brother for his officiousness. And, the son's wife soon after getting a bad boil on her finger, we had enough to do, to persuade them out of the notion of her being bewitched.

"July

“ July 4, some Southlanders told us, that last year two women’s-boats came to them from the east-side, in order to exchange pelts, for knives, needles, and other iron-ware. They were very tall people, and when they talked with each other, they could not understand their language \*. One of these southlanders had been once in New-Herrnhuth, and was not without some knowledge. And I gave them still farther information of the creation, the fall, and redemption of man, and the ministry of reconciliation. I never saw such observant southlanders as these. One of them accompanied every thing with devout gestures; when, for instance, I spoke of the wounds of our Saviour, in his hands, feet and side, he always pointed with his finger to the place. He further declared, that he and his wife should like to stay here, but he could not get free from the rest, as he himself had no boat, and therefore was not his own master.”

## § 15.

The preaching of the gospel, and the frequent visits of the heathen had been of so much benefit this year, that the inhabitants of Lichtenfels were increased with thirty-one persons in number, and thirty-four souls of the last year’s catechumens received holy baptism. The congregation growing in this unhop’d-for and hasty manner, the brethren ardently wished for more assistants; yet if this had been the case, they had at present no convenient room for them. For as to their Greenland-house, it was not only too small, but in a very ruinous condition; a piece of the wall fell down twice, and the hungry ravens had picked the seal-skins which covered the roof so full of holes, that it every where rained through; besides that, in winter, it was often so covered with drift-snow, that one might walk over the top of it. And they were as much at a stand with regard to their meetings. In winter indeed they could keep them in the biggest Greenland house; but when the Greenlanders dwelt in tents, scarce the sixth part could assemble at once in a tent; neither would the weather often permit them to preach without-doors. Now though a house

\* More of this has been mentioned above, B. IV, § 11.

had been promised them last year; yet they could not help doubting for several reasons of its coming to hand this year. In this state of uncertainty therefore they were disposed to repair their old house, though exceedingly gone to decay. But while they were busy about it, they received the joyful news, the 8th of July, that the ship was arrived at Frederic's-hope with a house on board for them.

## § 16.

Great was their joy; yet now as great was their care and embarrassment, how they should be able to erect such a large house so late in the summer, as there were but three people for the purpose, and one of them laboured under an indisposition, which forbade the least hard exercise. Besides, they were not able to make the least preparation for building, as they were obliged to wait for the resolution of their scruples concerning the fitness of the present place, as well as the ground-plot of the house, which the captain did not choose to trust in the Greenland message-boats. But on their receiving it the 16th of July, together with the usual little watchword book of this year; they were greatly animated amidst their perplexity and weakness by the admonition of the day, which was: *Remember, the Lord thy God, for it is he that giveth thee power, that he may establish his covenant, as it is this day.* Deut. viii. 18. "Forget it not, thou heart of mine!"

Therefore they engaged in the work cheerfully, and on the 18th of July, when five Greenland brethren were just come on a visit from the places where they resort to procure their maintenance, they laid the foundation-stone with praise and prayer, wishing at the same time, that the Lord would be pleased to prosper the work of their hands, to preserve all the workmen from harm, and to make this house an amiable dwelling of peace, a tabernacle abounding with blessings, and a place, where his holy name may be honoured, and his merits and sufferings be made known and embraced by the heathen for their eternal salvation to the end of days. But the work proceeded very slowly, on account of the great unevenness and declivity of the situation, which obliged them to wall ten feet high at one end, and then to fill up all

with

with stones and earth. This required many hands, which in the beginning they could not have ; but at the Greenlanders return from the capelin-fishery, they helped them faithfully in carrying stones and earth upon their backs, and in their old cloaths, instead of bags. In the mean while *John Haven* came to their assistance from New-Herrnhuth ; and the captain, (the same they came with three years ago,) pursuant to the kind orders of his owners, not only lightened their work by landing the house in a haven, which he found near the place, instead of doing it three full miles off at the factory, but with pleasure employed his equally willing people in landing it ; and, on his sailing to the factory, let them have a couple of spare hands to help to raise it ; so that, notwithstanding frequent bad weather, they had done it in the short space of three weeks\*.

## § 17.

The four brethren were now exceeding busy to come to a full finishing, and at the beginning of October were gone so far, as with joy to enter into a couple of rooms, when they thanked their dear Lord for granting them strength, and averting all misfortune, (yet they did not escape without cutting their hands sometimes, and the master-builder fell down, but was preserved in a wonderful manner,) neither did they forget to commend to the requital of the Lord their benefactors for this their present, and those who forwarded its conveyance and erection for their ready assistance.

In the mean time, the missionary *John Beck* and his wife were come from New-Herrnhuth, to join with *Matthew Stach*, in serving the congregation with the gospel and the needful cure of souls. He brought three sheep also along with him, to begin a small stock, and to give some ease to their œconomy, though the providing necessary provender for them from all quarters for so long a winter was only an addition to their labour. Moreover they were now obliged to go to the islands in quest of fire-wood. Mean while they proceeded towards finishing the meeting-hall (though for want of boards,

\* The house was completely prepared at Copenhagen, and only wanted setting up,

they



they could only lay half the floor,) and took down the old house, which stopped up one of the house-doors, and thus opened the access to it; and they got so far, that on the first of November they were able to celebrate a joyful dedication-day with their Greenland-flock.

It was the 24th Sunday after Trinity. Matthew Staeh preached the dedication-sermon upon the word of the day: *Enoch walked with God*, Gen. v. 22. “And by my fairest Bridegroom’s side, shall I his dearly purchased bride, walk on with love most steady;” and then fell upon his knees with the congregation, and prayed to our Saviour, that he would be pleased to hallow this hall and house with his continual presence, and accompany the testimony of his death with his divine power, explain his merits by the Holy Ghost to every soul, and especially glorify himself at the holy sacraments in every heart as the Saviour of his body.

John Beck preached the afternoon-sermon upon the text: *I know thy poverty*. Rev. ii. 9. Then a love-feast of dried capelins was kept with all the inhabitants, in number one hundred thirty seven, viz. thirty seven, who moved thither from New-Herrnhuth, and were the beginning of a congregation, and a hundred, that had, in the space of three years, been added to them out of the infidels. At this opportunity the lxth chapter of Isaiah, *Arise, shine*, &c. was read, and mention was made, that the appellation of this place, *Lichtenfels*, has an allusion to the said great promise concerning the heathen. At last a Greenland poem was sung, composed by John Beck for this day of festivity, according to the purport of the above chapter, which I will subjoin with a literal interpretation.

*Tune*: Only matchless heart, this shall be for me—my repast, my heaven here, &c.

I.

**K** Aulerfinniarit kaumarfukset  
Tikkiumet illingnut,  
Nalekablo pissitfomarpátit  
Auglingnut, Ikkiminut:  
Ardlagut Innuit tersanetut  
Mattorsimagalloarei Tartub;  
Mahnakulle kaumarfok  
Illingnut nuilerpok.

I.

**S** Hinequickly, forthelight  
Is come to thee,  
And the Lord will bring thee  
To his blood, to his wounds:  
Formerly men were here  
Shut up in darkness;  
But now the light  
Arises upon thee. 2 O-

2.

*Utit kennerniardlutillo,**Inuit ornigmatit,  
Illægengniaromavultillo,**Tipeitsukfennaravit.**Umiello piginnaungormyput,  
Illættit Akullugit illingnut**Auanga, Kauangalo,**Pinga ussorællugo.*

3.

*Siornæt Innukajuitfæt,**Neijornekaratillo :  
Mabnale isserbigiffauátit**Affanniardlutillo.**Mattoma kingornalo Inuit  
Tamarmik tainiaromarpátit  
Karfomik kaumarfomik,  
Nalekab neijormatit.*

4.

*Jesua ! Kenauvit sane mabna  
Kattiffimarfarpogut,  
Kytfaurvigekkullutit tamauta,**Piffarangautigut  
Anniarnik, Aungniglo Ikkingnik:**Akiksarnut Umættivut pikit,**Udlullo nungullugit  
Illuarfarniakit.*

5.

*Terfanilo Udlut nungullugit  
Kattiffimeiffægauta,*

2.

Open thine eyes and look  
round about,How men come to thee,  
And wou'd gladly be in fel-  
lowship with thee,Because thou art continually  
joyful.Some boats make ready too,  
And steer in fellowship their  
course to theeFrom the north and from  
the south,From the east with songs of  
praise.

3.

Some years ago thou wert a  
desart,

And hadst no inhabitants:

But now people will come  
in to thee

And love thee.

And hereafter will men

All call thee

The enlightned Rock,

Because the Lord dwelleth  
with thee.

4.

O Jesu ! here before thy face  
Are we now assembled,  
With a view all to thank  
thee;

That thou hast bought us

By thy sufferings, blood and  
wounds :As a repayment take our  
hearts,

Daily and continually

Be preparing them.

5.

When we here day after day  
Shall be assembled ;

Of

*Tokkungnik, Aungniglo Anni-* Of thy death, blood and  
*arnik* sufferings

*Okkallungniarlata.*

Let us speak.

*Nalektut tamasa neijungákit;*

Be near to all the hearers;

*Annernerniglo ajunginnermik*

And by the Holy Ghost

*Siuteillo Umætteit*

Their ears and hearts

*Angmartinniakin—eit!*

Open, O dearest one!

6.

6.

*Tava Uttokeillo Innusuit*

Then shall old and young

*Iffikettit puttorfut*

Thy pierced feet

*Kunnihsaromarpeit Kodlinner-*

Kiss with tears,

*mik,*

*Nachoginginnautigut;*

That thou hast not despised

us;

*Illægeengnulle pissipautigut,*

But brought us to the con-  
 gregation,

*Tipeitsungakulluta illingnut*

That we may rejoice in thee  
 (or, be happy thro' thee,)

*Mattomanetilluta*

And while we are here,

*Illingnik assavluta.*

Love thee.

7.

7.

*Attatarput! Sernigirfartigut*

Our Father! defend us,

*Parinniarldutalo:*

And keep us:

*Annanarput! pawukemiarti-*  
*gut*

O Holy Ghost! nurse us

*Tessiorfardlutalo*

And lead us (by the hand)

*Sauarkam Ikkénut Auanullo,*

To the Lamb's wounds and  
 blood,

*Aniartitémur Timanullo:*

And to his martyr'd body:

*Annausirserput! Aungnik*

Our Saviour! with thy blood

*Umættivut tennikit.*

Anoint our hearts.

# § 18.

Now the brethren having got an orderly dwelling-  
 place, and the Greenlanders a fine spacious church, the  
 preaching of the gospel, and all the appendant congrega-  
 tion and choir-meetings, liturgies and bands could be  
 more easily holden than before, and it was perceivable,  
 that the Lord delighted to dwell in this place, to walk  
 in the midst of his children, and to let the light of his  
 friendly countenance shine upon them, which is better  
 felt and enjoyed, than described. It must needs be

an

an uncommon joy to a faithful teacher, in preaching the word and at the administration of the holy sacraments, to be sensible of a gentle breathing of the Spirit among his people, and of a dew from the Lord; it is a certain sign to him, that the word does not fall fruitless to the ground, but is sprinkled with blood, and will, in due time, bring forth its fruit. And when he sees the seed springing up now here and then there; and though in the midst of divers alterations, growing and ripening unto harvest; it must needs add strength to his hope, and give him new courage to plant and water. As a specimen of this, I will again take the liberty to intersperse my narrative with the few following remarks, to the praise of our Saviour, who has promised to be with us, even to the end of the world, not only with his pre-elected witnesses the apostles, but with all that believe on him through their word.

### § 19.

In the public meetings of the week, instead of a sermon upon a text, a portion out of the evangelists and the epistles of the apostles, was now and then read and briefly explained. The Greenlanders were uncommonly attentive, and, besides the blessing in fellowship, it was also accompanied with this advantage, that they often conferred with each other about it, made interrogatories concerning the true sense and the useful application of this and the other matter, and begged for farther information in such points as they had not rightly apprehended. Thus it is said at the festival of Easter: “The simple narrative of the suffering, dying and resurrection of our Saviour approved itself very powerfully to the heart, and gave birth to many blessed colloquies in the houses. Some came and asked, what our Saviour meant by the cup, which he prayed his Father to take from him? And on its being explained to them, one said: This is the very matter, which often forces tears from me.—On Easter-Monday we held a love-feast of angmarset with all our people. It just happened, that, in the course of our reading the acts of Easter, we came to the passage of our Saviour’s shewing himself at the sea of Tiberias, when  
VOL. II. Z “ he



“ he kept a meal of fishes with his disciples, and examined Peter concerning his love; which made no small impression on the Greenlanders.—Another time the widows desired farther information upon *Acts* the first: and upon my explaining it to them, and telling them, that to-day they should hear of the effusion of the Holy Ghost, they were vastly pleased, and could hardly wait the appointed time. And when it came, all heard with great appetite; and the remark of the unity and community of believers entered deeply into them.” Again, much profitable conversation arose from the narrative of Ananias and Sapphira, of the conversion of Paul, of the Jailor, and of Lydia, and of Paul’s taking leave of the church at Ephesus.

In the meeting of the baptized the litany in particular was read through, and an explanation given of every single petition, and of the unknown words (for it is necessary to supply the want of spiritual language among the Greenlanders with some new unknown words.) The hearts and ears of all were open. Another time it is said: “ Our people are very desirous of information, and would gladly retain a great deal. I answer their questions with pleasure, as I see that the work of the Holy Spirit is furthered by this means in their hearts, but take care withal to remind them of the one thing needful, setting sometimes before them the example of the first-fruits of this nation, especially of the late Samuel, Sarah, and Judith, who still remain of blessed memory to them; how they, with their small measure of knowledge, in which they are now surpassed by many unreceived among the catechumens, discovered such a tender love to our Saviour, and by word and walk were so edifying to the heathen, that by that means they contributed a great deal towards the great awakening among them.”

Their congregation-days were always solemn and particularly blessed, but they could not be kept here till the meeting-hall was built. After the first had been kept, they write: “ Our brethren and sisters were filled with extraordinary joy at the accounts of their black and tawny brethren and sisters, viz. the negroes in  
“ the

“ the West-India islands, and the Indians in North and  
 “ South America. They all stayed at home in order to  
 “ miss nothing; and the next day several came, and  
 “ said, how happy they had been yesterday in all the  
 “ meetings; which was still more manifest at the bands  
 “ in the evening. We understood too, that the daily  
 “ texts out of the holy scriptures are a real blessing to  
 “ them, and that whoso cannot attend the mattins, di-  
 “ rectly asks the rest, what is the *memorandum out of*  
 “ *God’s word?* (so they call the word of the day) and  
 “ whoso has not rightly understood it, comes and asks  
 “ anew about it. One said in his band, he had thought  
 “ much to-day in his kajak on the text: *He doth accor-*  
 “ *ding to his will in the army of heaven, and among the in-*  
 “ *habitants of the earth, &c.* Dan. iv. 35.”

It is said of the bands, on St. Thomas’s-day Decem-  
 ber 21, : “ One, being asked, how he came acquainted  
 “ with our Saviour? gave such a solid account of his  
 “ change of heart, and the joy he felt, when Jesus pre-  
 “ sented himself the first time before his heart in the  
 “ image of his sufferings, that it was a pleasure to hear  
 “ him, and it might be felt, that it was not learned and  
 “ rehearsed from the head, but genuine experience.  
 “ And when the rest had all told what they had experi-  
 “ enced of it, the first concluded with a hearty prayer.”  
 Of the new baptized it is mentioned; “ They grow  
 “ brighter from day to day, and their hearts get more  
 “ feeling. What they hear of the converse with the  
 “ unseen Friend of their souls, grows by degrees more  
 “ and more clear to them, and they begin to speak with  
 “ him themselves of their hearts.—One of them once  
 “ came under some trouble to an European brother,  
 “ who observing, that he wanted to say something, pre-  
 “ vented him, saying: You want a plaister, I suppose?  
 “ (for he had a large boil) O! no, said he, I am not  
 “ come for that now; and began to weep so, that he  
 “ could not speak for a good while. At length he  
 “ broke out: O wretched man that I am! I have still  
 “ so little sense of our Saviour and his blood, and yet I  
 “ perceive, that he loves me so much. Which has caus-  
 “ ed me to pass the greatest part of the night in tears.”

As to the unbaptized and catechumens, a helper once used the expression : Some are, as if they were already baptized. And indeed grace was working powerfully upon them, to convince them of their wretched state. One of them was once found sitting in his kajak in a small creek weeping. A Greenland brother asking him, what he was doing there? he said : " Alas, what a wretched man am I, when I consider what our teachers tell us of our Saviour, and the happiness of those that know him, and my heart is so empty of him ! " The faithful Shepherd, who cannot long bear to see a lost sheep weeping, had very soon compassion upon this old man ; he being soon after taken into the number of the catechumens, and not long after that, made partaker of holy baptism.

## § 20.

Now as touching some external circumstances of the year, the cold continued with such severity till towards May, that some parts were quite froze up, and the natives reduced to great distress. In the south particularly the want was so great, that many died with hunger, the country being quite blocked up with ice, and at the same time covered by an uncommonly deep snow. As soon as the water was open, some heathens intended to go out of Fisher's-Inlet to a merriment, but were overtaken by a sudden gust of bad weather, which gave them hard work to get safe to land. And as they had taken no tent with them, they were obliged to spend two days and a night in the most rigorous cold with the heavens only for their covering ; some grew so stiff and benumbed, that it was with great difficulty they were brought to themselves again by beating and dragging about, the method used in such cases. A baptized woman, to whom they told the story, made a good use of the occasion to give them some account of the happiness of believers, who know and love our Saviour.

In Lichtenfels, in the beginning of the year, they had such good success in providing necessaries, that sometimes, in calm weather, ten seals a day were brought to land. But the cold and the ice increasing towards

towards spring, they also were reduced to straits\*. "After the evening-meeting," it is said "April the 8th, I passed through the big house, and saw, what the Greenlanders were getting for supper. The poverty of some of them pained me to the heart. Two widows and their children had a piece of sea-grass in their hands, to go to sleep upon, and yet were so content, especially the lately baptized Naomi and her son, that they never complained of want; for I had it not from themselves, but from others, that they have nothing, but muscles and sea-grass which they gather at low-water on the sea-strand. Indeed they help one another out, and when a man catches a seal, all in the house get a share of it. But when it is divided into perhaps above seventy parts, the portions are very small, especially as at this season only little young seals are to be caught, which will now also be soon going farther into the sea. The next day we again divided angmarset among the poor, which we are used to gather in the summer, in order to help out those that suffer need. But, being destitute of a proper repository, we have not been able to store up many of these capelins, and the Greenlanders have often a good quantity spoiled by the wet, having no such store-house as in New-Herrnhuth; hence it is that they undergo great want in what they otherwise call their beloved daily bread."

On the other hand, in summer and autumn the Greenlanders were so richly blessed in their provisions, that the merchant had enough to do, all winter long to fetch away the blubber he bought of them, and to barrel it up. He shewed a particular satisfaction, that since the brethren's settling there, the trade was annually so augmented, that he now gets as large a quantity from our few people, as formerly, and even this very year, from that whole district besides. According to what he said, it amounted to a hundred and fifty barrels, and he ho-

\* The Inlet once drove quite full of ice, at which time again the hand of providence was visible. The sea-fowl, that cannot fly well, but feed themselves by dipping under water, were forced to retreat to land; and their eyes being dazzled by the snow, our Greenlanders caught them alive while they were hindered by the ice from doing any thing by water.



ped, it would increase every year more and more, especially when (as was the case in New-Herrnhuth,) the congregation should receive further enlargement from the extremities of the south. But it must be observed, that this was an extraordinary fortunate year for the Greenlanders of these parts, and the success may be widely different another time.

## § 21.

To conclude, I will just touch upon some particular deliverances of the Greenlanders in danger. An unskilful boy stuck with his kajak in the ice just before the house, and yet not the least assistance could be offered him. After he had been driven about for some hours, he found so much opening, as to reach the land unhurt.

Two men, while attempting to catch seals upon the ice, spied a covey of partridges upon a hill; and, in venturing too much up the steep bank, one of them slipped on a piece of ice covered with snow, but, as he was tumbling down, he caught hold of a piece of frozen earth, which was the means of saving his life. For otherwise he must have been dashed to pieces on the pointed broken fragments of the rock lying below. When he got up again, he said, it immediately came into his mind: "Ah this has our Saviour done, he has preserved me." He related several instances of his praying to our Saviour in times of the utmost danger, while he even lived among the heathen, and obtaining help.

A Greenland helper, in his return from Good-Hope, where he had been on a message, was overtaken with a storm, in the most dangerous place, and with much ado escaped to land with his companion, whose kajak got a breach. They were obliged to endure out the night in a storm of thick driving snow without shelter. He prayed our Saviour to give them suitable weather for getting forward; and towards morning a calm ensuing, his unbaptized companion said with great emotion: "Now I understand of a truth, that our Saviour hears the prayer of his people."

To remark a couple of natural occurrences; on the 12th of November in the morning was an eclipse of the moon, which was total about half an hour past seven. In the Copenhagen-almanack no notice was taken of it, but

but it was noted in that of Berlin as invisible at above half an hour past twelve in the afternoon; which at once shews the distance of this from the meridian of Berlin.

An old Greenland man, afflicted with the gout, was inclined by excess of pain to cut open his feet, in order to obtain some mitigation. But his wife came and begged for a medicine. No one knowing any for it, a few drops, such as were at hand, were sent him in a little brandy. And the Greenlander believing that this medicine must relieve him, was accordingly soon after freed from his pain and swelling. The least change of diet is capable of giving ease to the Greenlanders in sickness. A piece of coarse brown bread, or a plate of oatmeal is of as much service to them, as a costly medicine to others, when they get a strong inclination for it, and a firm persuasion about it.

## THE THIRTIETH YEAR, 1762.

### § I.

THE good appearance of a quick increase of the congregation at Lichtenfels, at the end of the last and beginning of the present year, dawning from the numerous visits of heathen from the adjacent parts and the south, seemed at the end of this year to vanish, and the depraved, disinclined, nay, often averse situation of the heathen caused the missionaries much grief and trouble; but this was however allayed by the abundant comfort which the riches of grace, manifest in their baptized, afforded them.

It was the incessant concern of our Greenlanders, and especially the helpers, whenever their business called them among the heathen, to recommend our Saviour unto them. In many places they were invited to preach the gospel.

In the spring, Matthew Stach took a trip with some Greenlanders to New-Herrnhuth, to fetch some building-materials and tools from thence, and called upon the heathen by the way, with a view to blow up the glimmering fire within them. This was also done, on

other occasions, in the rest of the places. And besides, some were always coming to visit, who were present at the preaching of the gospel with attention, and at particular conversations gave to understand, that they were not without inclination to move to the believers, and be converted, but were obstructed in their design by their people; however many of these people alledged very weak and idle pleas, why for the present, they either could not or would not. Among the rest of the visitants was an angekok, who has been uneasy some years, but never would submit to the obedience of faith, and now again has been set in motion by a dream, which he related with great concern.

## § 2.

“ Our people,” (it is said in the diary May the 5th) “ during the winter, diligently visited the heathen in these parts, and at their request proclaimed our Saviour to them; and some of them also frequently came hither to the preaching, at which the Holy Spirit’s activity was perceived to enkindle in them a longing after their Redeemer; as a fruit of this, yesterday a family of five, and to day one of four persons came to stay. Some days ago also the great dancer, a man hitherto exceedingly addicted to vanity, moved hither from the factory, and said, that he would now renounce all carnal pleasures, and believe on Jesus; and begged that we would admit him, though he was a most depraved creature, and had been exceeding abandoned. Twelve persons belong to this family, some of whom have relations living here. A married woman is among them, who four years ago, as a single person, was the very first that came to us out of these parts, and after some time withdrew again; and likewise a widow with two children, who some years ago was baptized by the missionary at Good-Hope, but afterwards went among the heathen again. We were glad of having an opportunity to direct this poor stray sheep to its Shepherd again.”

Some families, and several single people came also from other places, to stay, and among the rest a widow, who some years ago lived in Kangek, and had heard in

New-

New-Herrnhuth a great deal of our Saviour: "But," said she, "all this I have lost among the heathen, and now I will begin anew, and be thoroughly converted."

These new people gave good hopes in the beginning. They gave diligent attendance at the meetings, and conversed with the missionaries, and with the Greenland-helpers, who testified of some of them, that they could not have their fill of hearing our Saviour discoursed about. Only, a bare assent is but a slight beginning. Some of the women complained to one of the Greenland female helpers, that they could not retain the good they heard; she then told them, where the difficulty lay, and who the people are, that are ever learning, and never able to come to the knowledge of the truth. "I am well aware (said she) how the case stands; ye as yet pay no real regard to the truth, nor are quite determined to yield up your whole heart to our Saviour; and therefore it is, that ye are not able to learn and retain any thing to real purpose." And this was the very case of the greatest part of these new people. All summer long their minds were so dissipated and vain, that many, and among the rest the above-mentioned dancer with his people, went off again to the heathen; when the last state with them was worse than the first; of which the next winter afforded daily flagrant proofs.

### § 3.

The great occasion of such an overwhelming flood of mischief and depravation, and such a strong prevalency of the power of darkness among the heathen of those parts that were touched, but were still wavering and inconstant, was, that such a great number of savage-southlanders, in their rout to the north, took up their abode hereabout: It will not be unacceptable to the reader, to see an ample narration of the character of these people, taken out of the diary of the missionaries, especially as most of our Greenlanders derive their origin from the south.

"June 20, an old Southlander visited us. He is the widow Rebecca's father's brother, and was come several days journey from the east-side of the country, to see her and her children. They took all possible pains



“ pains to induce him to stay here, at least one winter.  
 “ And he seemed inclined to it, but was in doubt,  
 “ whether his son, who was now master of the family,  
 “ would stay, because he had left some things behind  
 “ in the south. We afterwards heard, that one of this  
 “ old man’s daughters-in-law gave an account how he  
 “ endeavoured to persuade his son and the rest, to stay  
 “ here, adding withal : These Kablunaet, or foreigners,  
 “ are not at all terrible, their words are agreeable to  
 “ hear, and they love the Greenlanders, and do them  
 “ no harm, as we were apt to imagine. And because  
 “ the son would lend no ear to it, he advised him, to  
 “ go himself, and see and hear the good people. Ah,  
 “ added the woman, if my husband was alive, who was  
 “ the eldest son, he would certainly have stayed ; for he  
 “ often spoke of the believers, and longed to be among  
 “ them. We learnt farther from this woman, that  
 “ Elizabeth, who, when a child of five years old, was  
 “ stolen out of the house, is in those parts with her  
 “ mother’s brother, and very often longs to be with her  
 “ teachers again ; had also desired leave, to come  
 “ along with them, and wept much at being refused.

“ The 24th, we were much visited by the southlanders,  
 “ and the 25th they pitched eleven tents by us, but  
 “ the most of them went up to the factory. Many,  
 “ especially women, came to the sermon, which was  
 “ upon these words : *Labour for the meat which endureth*  
 “ *unto everlasting life.*

“ The 26th, we were again abundantly visited by  
 “ them, and our hall and rooms were not empty the  
 “ whole day. We endeavoured, in the most endearing  
 “ manner, both in the public meetings and in conver-  
 “ sation, to recommend to them their Creator and Sa-  
 “ viour ; but their hearts are impenetrable as rocks, and  
 “ they are ready with their excuses, that they are very  
 “ ignorant, and do not understand us, that is, in plain  
 “ words, they *will* not. Our Greenlanders tried to gain  
 “ their relations, but it availed nothing. When, after  
 “ the painful view of such a rugged field, we turn our  
 “ eyes upon the delightful little garden, which the Lord  
 “ has planted here, we are overwhelmed with shame and  
 “ thankfulness.

“ The

“ The 27th, the sermon was upon the gospel concerning the lost sheep. But few strangers gave attendance. A baptized man of Frederic’s-Hope, came from the factory to the sermon. He had never seen any sheep before, and was now able to form a conception of the parable in the gospel, and spoke very prettily with us about it.

“ The 29th, most of the southlanders went off again. But our Jonathan kept a youth of his kindred with him, and the 30th, another single man offered himself to stay here.

“ July the 1st, many southlanders were in the morning-meeting, which one of our Greenland helpers kept. Among other things, he said: Ye poor people, you rove thus about in quest of something for your bodies only. And, at the same time, ye are uneasy, finding no where the least true satisfaction or comfort of life. We were formerly as ye now are. If ye became acquainted with our Saviour, ye would find true rest. He died for you also on the cross, in order to deliver you from sin and eternal woe. Ah! if ye could believe this, ye would obtain a fund of eternal joy, &c. A man, whose whole body, as well as the hair of his head, is grown quite white, except that his face looks brown, mentioned his desire to stay here with his family; and by his advice, on the 2d, a widow with three children, parted from the southlanders, that were going off, and stayed with him. Some boats of southlanders went into the inlet a capelin-fishing, uncertain whether they should return, or go farther. Another boat went to Innukfuk, once more to bewail a dead man, they had buried there several years ago. Two families stayed, with an intent to live with us. An old acquaintance of our Nicholas, who is an angekok, entered into conversation with him, and said: He did well, since he would be converted, to be rightly converted, and a true believer. For he had been in heaven, and found the true believers in the most glorious state. They were fine-dressed, and had no want of good victuals. On the other hand, they that were not rightly converted, hung quite naked in the air, and gnashed  
“ their

“ their teeth with cold in such a manner, that many of  
 “ them had bit their tongues to pieces.—Thus these  
 “ apostles of the devil know how to adapt themselves to  
 “ the humours of the people before them, and to speak  
 “ according to their taste. They take care not to open  
 “ their mouths to us, and can twist and twine like  
 “ snakes, that they may not be caught in their blind-  
 “ nefs.

“ The 6th, the southlanders, who had continued at  
 “ the factory since they arrived, now came to us. One  
 “ commended his brother to us, who chuses to stay  
 “ here. He being asked, why he would not stay him-  
 “ self? answered: I have now bought a great deal of  
 “ powder and shot, which I must first spend in the  
 “ south in shooting rein-deer, for there are many there.  
 “ Another would eat his fill of bear’s-flesh; a third  
 “ would buy a good boat, and then they would come  
 “ and believe. Thus it is, one buys a piece of ground,  
 “ a second a yoke of oxen, a third marries a wife, and so  
 “ neglects the season of grace. Among these people  
 “ was the old man mentioned June 20, who could not  
 “ persuade his people to stay here. They dragged a young  
 “ man along with them, belonging to a family, not  
 “ quite agreed together about staying here. In this  
 “ case the party opposite to what is good, generally  
 “ wins the day. But we have many instances also of  
 “ the well-inclined party being set at liberty by the death  
 “ of the contrary-minded.

“ The 8th, they brought hither a patient, ill of the  
 “ pleurisy. We gave him what we had, which had  
 “ a good effect. His three wives also, all having small  
 “ children, came with the patient’s father, who is an  
 “ angekok, and were thankful for our service. We  
 “ recommended to them the physician of souls, but  
 “ with little impresson. If we would come to the  
 “ south, they said, they would be converted too. A  
 “ white bear, which, some years ago, fell upon the  
 “ old man and his companion in the sea, bit his nose  
 “ off, and did him much more hurt, but killed his  
 “ comrade. The southlanders have brought with them  
 “ an infectious distemper, which now begins to prevail  
 “ among our people.

“ The

“ The 13th and 14th of August, we were much  
 “ visited by southlanders, returning from the north.  
 “ By conversing with Europeans they are grown much  
 “ more polished, than at their first coming from the  
 “ south, but had no inclination to hear of the true  
 “ knowledge of their Creator and Redeemer.

“ The 23d, came some others from thence. A  
 “ couple of men were attentive to the account given  
 “ them of the Incarnation, death and resurrection of our  
 “ Saviour. They came into the meeting also, and con-  
 “ cluded to dwell in the neighbourhood.”

## § 4.

Many southlanders took up their abode in these parts, especially at the factory; but a good number of the unstable people, who came to Lichtenfels in the spring, resorted to them, and led such a life as left but little hopes of their recovery. A couple of families rebuilt the old ruinous house, called Akonamiok, just opposite to Lichtenfels, in order to winter there. And though it is certain, they had no mind at first for any thing good, yet at last some of them were gained. What passed among the strangers, I will again give some recital of out of the diary.

“ Sept. 8, many of our Greenlanders came home, to  
 “ repair their winter-houses. Two families, which  
 “ came hither in the spring from the factory, stayed  
 “ behind, and have built near the southlanders, who  
 “ are afraid of living with us, from an apprehension,  
 “ that some of their people might believe and be bap-  
 “ tized. After some weeks we learned a farther reason.  
 “ The angekok mentioned § 3. (July 2) had told our  
 “ Nicholas, that a report prevailed all over the south,  
 “ that we Europeans prayed to death the people that  
 “ had once engaged with us, and went away again;  
 “ they knew many instances of it; and therefore he  
 “ should tell him the truth. Nicholas made answer,  
 “ that he had never heard any one pray thus, but we  
 “ prayed constantly and every Sunday publicly, that  
 “ the Greenlanders might live and be saved. The  
 “ angekok a few days after came to the sermon, upon  
 “ the text of the day: *I pray not, that thou shouldest take*  
 them



“ *them out of the world, but that thou shouldest keep them from*  
 “ *the evil, or evil one,* John xvii. 15. Here he got his  
 “ question farther answered.

“ Nov. 14, many southlanders were here from the  
 “ factory. They did not go to the sermon; however  
 “ one of our Greenland helpers held them a discourse in  
 “ his house, which seemed not to be void of all fruit.  
 “ The merchant complains of the untamed and licenti-  
 “ ous nature of these people. An angekok has so in-  
 “ fatuated them with his legerdemain tricks, that for  
 “ the present nothing is to be done with them. But  
 “ once, in the midst of his pretended trip to heaven or  
 “ hell, he was sadly frightened by the bare report of a gun.  
 “ Our neighbours repair thither often to attend the  
 “ dancing and juggling-bouts, but take care not to come  
 “ near our meetings. Two single men, newly come to  
 “ us, have already had many snares laid for them by  
 “ these neighbours. But we have told them in earnest,  
 “ that they must either determine to be wholly con-  
 “ verted, and to have no fellowship with the unfruitful  
 “ works of darkness, or to leave us; for if not, they  
 “ would only lead a tormented life. To cut off all  
 “ occasion of complaint on account of outward hard-  
 “ ships, we put one of them into another family. The  
 “ other left us, but repented of it before the winter was  
 “ over, and begged with many tears to be received  
 “ again.

“ Nov. 23, a woman called Gertrude Margaret who  
 “ was baptized at Good-Hope by Mr. Bruun, and  
 “ afterwards ran away, fled by land in a deep snow with  
 “ her child, and a little girl from the factory, for refuge  
 “ here, because her sister's husband wants to have her for  
 “ his concubine. The man soon followed her, and would  
 “ have her by force. We let him know, that we could  
 “ not deny her protection, as long as she desired it,  
 “ and endeavoured to dissuade him from his brutish  
 “ purpose: On his pretending, that she was not bap-  
 “ tized by us, and therefore we had no business to  
 “ trouble ourselves about her, we gave him this answer:  
 “ he should then go to Good-Hope and fetch a written  
 “ licence from thence. This threw him into a great  
 “ rage, and drove him off. His wife too came after-  
 “ wards

“wards and begged her sister to comply with her  
 “husband’s will, for, if not, he threatened to put her  
 “away. But she remained firm in her resolution.  
 “They afterwards twice attempted to kidnap her child,  
 “but it was rescued out of their hands. It is, as if  
 “satan had sent the scum of his servants into these parts;  
 “and they are so indefatigable in his service, as not to  
 “be jaded out for several nights successively with gor-  
 “mandizing, dancing, juggling, and other dissolute  
 “practices. Even such heathen as before had some  
 “sense of decency, were now carried away with the  
 “violence of the torrent. But it was a means of awak-  
 “ening in our baptized so much the deeper gratitude,  
 “that they are delivered from the powers of darkness  
 “and the dominion of sin; neither have we the least  
 “trace, that any has suffered harm by it, nay, the  
 “children, who, when they are aware of a shouting  
 “company of dancers passing by, are wont to be quite  
 “alert, are now as much terrified at the cry, as if  
 “enemies were on their march.

“Dec. 7, a boat full of Greenlanders, coming from  
 “the dance, were forced, by a snow-storm, to take up  
 “their lodging with us. They were very attentive at  
 “the meetings, which the helpers kept in their houses,  
 “as the weather was so very bad. On occasion of a  
 “young angekok’s uttering his opinion of the origin of  
 “mankind, a helper related the history of the creation,  
 “saying, among other things: That there is a Creator,  
 “who made man and all things, is not at all hard to  
 “believe, every reasonable man must comprehend and  
 “acknowledge it; but that the Creator likewise was  
 “made man, and entered into death for lost mankind,  
 “is what no man can comprehend and believe of him-  
 “self. And yet this is the hinge on which our whole  
 “salvation and happiness turns. For, since men do  
 “not die like beasts, but their souls, after death, con-  
 “tinue to live, without cessation or dissolution, they  
 “must therefore get acquainted with their Creator and  
 “Saviour, while here, if they are not willing to go to a  
 “place of torment, but would live eternally with their  
 “Saviour. This conversation they continued till late  
 “in the night. Our helpers are not willing to omit  
 “one

“ one opportunity of giving the heathens a shake. Oft  
 “ no fruit is seen from it ; but these shewed, that they  
 “ are not quite easy in their loose life, but sigh for  
 “ something better ; and accordingly desired us to visit  
 “ them.”

The southlanders, who lived near Lichtenfels, afforded no better prospect. They came to no meeting, and guarded against every occasion of being made uneasy in their heathenish turn of mind, and course of life. But as the spring approached, a stirring took place among them, and some of them were gained. An old man being once asked by a helper, if he had never any thoughts of turning to the faith ? answered, that “ he  
 “ had many years ago heard, that there is a God,  
 “ which caused him some reflections upon the matter ;  
 “ but finding it too high for him to comprehend, he  
 “ dropped the thoughts of turning believer.” Our  
 Greenlander attempted to speak to him of our Saviour ; but he presently interrupted him, and asked ; “ if he  
 “ had seen him ? ” and upon his receiving for answer :  
 “ I have not seen him with my bodily eyes, but I know  
 “ him in my heart, and know that he loves me,” he interrupted him again and ran away.

On this occasion, what many of the senseless Greenlanders formerly thought, when they heard of God, was brought to light. For when the Danish word *Gud*, (God) was used, they understood by it the Greenland word signifying *rivers*, and wondered that they always talked of the existence of rivers, which nobody made any doubt of. Therefore a savage once answered the question of a baptized one, whether he believed in God ? with indignation, saying : Why should I not believe that ? I have heard his voice, meaning the rushing sound of the river.

#### § 5:

But yet I cannot wholly pass over in silence the many pleasing instances which met my observation on divers occasions, of the blessed effect which the living knowledge of Jesus Christ has upon these in themselves so stupid and savage people. Thus it is said of the public meetings :

“ The

“ The missionary Beck having mentioned the memorial-day of his being thirty years ago wonderfully delivered by the angel of the Lord out of prison, where he lay in chains and fetters for the sake of religion, and how he was afterwards led to the congregation at Herrnhuth, which he had not so much as heard the name of aforetime; and from whence he was afterwards sent to Greenland, where he has now lived to see two congregations risen out of the heathen; when on this memorable anniversary he fell down upon his knees, and thanked our Saviour for all the grace manifested to him and the Greenlanders these thirty years; hereat many burst forth into tears, came afterwards to him and said: “ O! what shall we do unto our Saviour, that he has loved us so much, and been pleased to call us to himself by his messengers!” He could give them no better answer, than: His death and passion ever,—till soul and body sever,—shall in your heart’s recess prevail,” and: “ Ye shall shew forth the Lord’s death till he come.”

“ May 15, a sweet motion of heart was perceivable both in the morning-meeting upon the word: *Hearken unto me, ye that know righteousness, &c.* Isa. li. 7. and in the evening at reading 2 Cor. vi. We could with joy apply to our time the words: *Behold, now is the accepted time, behold now is the day of salvation*; and exhorted our Greenlanders, every one of them to take due notice of this time of grace, and to give diligence to make their calling and election sure; so that each may know in whom they have believed, and may be able to say with boldness: *In the Lord have I righteousness and strength.*”

Another time it is said: “ The helpers gave pleasing testimonies of the daily conversation of the brethren and sisters in their houses, and that many ask each other questions concerning the things they heard in the meetings, and *compare their hearts with them*\*: nay, and exhort one another to seek our Saviour in earnest, and enter into a true acquaintance with him.”

A brother once letting out the sheep early in the morning before the general mattins, happened to hear extra-

\* That is, prove and examine themselves thereby.



ordinary sweet singing in a tent, and found that the head of the family was performing his morning-devotion with his people. "He beckoned us to come," writes the missionary, "and we stood still and listened to this "sweet melody with hearts exceedingly moved, and "with tears in our eyes, and I thought: "On sinners "how much good—works the dear wounds blood!" "These people were no longer than two years ago savage heathens, and now they sing to the Lamb that was slain, in so sweet a manner, that it penetrates one's marrow and bone: We know not where our "baptized in this place have so speedily learned such "fine melodious singing; for none of us can sing well, "neither have we any instruments, but an old flute, "which nobody can play upon, but some Greenlanders "who learnt in New-Herrnhuth."

## § 6.

Singing, if sweet, and accompanied with a feeling of heart, is not the smallest part of a rational worship; the hymn-theology being of so much the more blessed tendency, as hymns are easily learnt, and charmingly sung even by the smallest children; and thus all, even the profoundest truths, may, as it were, in a way of refreshment, be insinuated with almost an indelible impression into their minds. Our Greenlanders without any urgent methods of inculcation, spontaneously make it their study to apprehend and learn to sing the most pithy hymns; the blessing of which is beyond description, both upon the hearts, and for the advancement of young and old in knowledge.

Thus it is said Jan. 21, "In the evening many came "to learn to sing. They that cannot read, sit in a "row; each retains a line, which they again learn at "home from each other, and thus they quickly take "several verses. The single sisters do not need this "method, because most of them can read."—"In the "evening, after the meeting, we have many a pleasant "hour with the brethren and sisters, sometimes with "singing, sometimes with reading, sometimes with answering questions, whereby their growth in knowledge very evidently appears.

" Jan.

“ Jan. 30, The stormy weather preventing the brethren from going to sea, they therefore came diligently to learn verses. In regard to singing and many other advantages, the sisters excel them, as the men are obliged from their youth up to spend almost every day at sea, and so have not so much time to exercise themselves. And when they come home, they are weary and faint. But our Saviour has other ways of making it up to them, so that they are no losers in the chief point.”

Dec. 14, it is said of the school-children: “ They could not be tired with learning and singing a new Christmas-hymn, in which John Beck had comprized the narrative of our Saviour’s birth.”

The missionaries indeed were not quite comforted concerning the children and unbaptized youth of the Greenland congregation, and sent on high many a sorrowful ejaculation in their behalf. “ We sincerely long,” they write, “ for a gracious visitation of our Saviour among our young folks, who are pretty numerous. We keep every day a separate meeting for them, it is true, which they attend constantly; neither have we cause to complain of any great enormities; but still the fire from above, which our Prince, at the time of his suffering, thirsted for, is not yet kindled in their hearts.”——However the grace which manifested itself so powerfully in the grown people and baptized, did not leave itself without witness in them, and often captivated them so strongly, that the missionaries had no need to be too anxious on their account, nor to give up their hopes of them. Thus I find it once said: “ After the morning-meeting, a particular grace was perceptible at the catechisation of the children, &c.” And again: “ A heart-penetrating sensation was in the school, when the children came to the reading of the passage concerning our Saviour’s agony and bloody sweat on the mount of Olives. Such an emotion arose all at once among them, that master and scholars could not forbear letting their tears run freely down, nor could they think of any thing, but: “ I give thee thanks unfeigned,—O Jesu, friend in need,—for what thy soul sustained,—when

A a 2

“ thou

“ thou to death wouldst bleed.” Thus likewise have we  
 “ frequently felt an unspeakable grace among the grown  
 “ persons at reading the account of the passion, which  
 “ is often read too in the houses.”

## § 7.

And this grace bestowed upon them was not in vain ; it accompanied the labour of the missionaries, though it is certain, notwithstanding their careful instructions, they had it not in their power to impart to the souls the necessary requisites for becoming living members of Christ's body. Once an old sick man let them know by a Greenland helper, that something past description, had been done in him this night. He now lamented the time that he spent so unprofitably before, and instantly intreated for reception among the baptismal candidates. This request was also granted him on his sick-bed to the inmost joy of his soul ; which was a means at the same time of greatly abating his pains.

A widow got a particular casualty on her head, which caused it to swell very much, so that she and every body expected her end. This made her anxious about her salvation ; and she lamented with tears her want of an assurance from our Saviour, that she could rest upon. In this trouble he manifested himself to her, as the true Friend of all sinners that long after him. For the next night, said she, “ our Saviour appeared  
 “ to my heart in the attitude of his sufferings, and assu-  
 “ red me of his grace.” Her joy was so great on the occasion, that she was in a manner out of herself, and shewed to all that came near her (for she could not speak much) how our Saviour was wounded in his hands and feet, and his thorn-crowned head was stained with blood. She now longed exceedingly after the fellowship of the faithful, and was the next congregation-day received on her sick-bed. She was replenished with extraordinary joy at this token of grace, and thanked our Saviour for not passing her by. She now waited for nothing so passionately as her release, spent her time like a little child, in cheerful reflection upon the first gracious look of the crucified and blood-stained Saviour, and, after four  
 weeks

weeks confinement by sickness, took her flight into eternity in full confidence on his merits.

Many catechumens were forced to wait long for reception or baptism; many attained to it soon, according as the disposition of their hearts was found to be. Two couple of married people, who had a long while longed greatly for this grace, and often said with tears: "Alas! how long shall we still be obliged to remain out of the fellowship of the faithful!" were extremely rejoiced at the news, that they should be admitted among the baptismal candidates: But upon hearing that a few days after they should also be baptized, viz. on the manifestation of Christ to the Gentiles, they were almost transported.

Again it is said: "A female helper acquainted us, that a sister of the newly baptized Helena, who was received at the same time with her as candidate, was quite inconsolable, and said to her with abundance of tears: Ah wretched me! nothing, to be sure, will come of me! Helena comforted her, saying: "My sister, thou must not talk so. Our Saviour has given both of us assurance by our reception as candidates; that he will number us among his people, and not despise us. I did not deserve to be baptized so soon, but I have given him my heart, which he has now washed with his blood, and thou hast still to expect it. To be sure, it is thy fault, that it is not yet done. Examine thyself only, and give thy whole heart unto him, he will not cast thee out, I will pray to him for thee too." The next congregation-day she was made partaker of this so ardently desired grace, was filled with joy thereat, and answered all the questions asked her before the congregation with an undaunted heart, notwithstanding her natural modesty. Thus twelve grown persons and five boys were baptized this year."

It is above observed, that some run-aways also returned again. Another, called Kezia, who was baptized by Mr. Drachart, but after his return to Europe went with a trader to the distant southern parts, and afterwards wandered every where about, and fell into all sorts of bad things, till she repaired hither to her bapti-



zed sister, began now to get acquainted with her depraved heart, wept for our Saviour and for the communion of the faithful, made an ingenuous and open-hearted confession of her sins; and, December 19, in the meeting of the baptized, in the midst of abundance of tears, and with a blessed impression upon all present, was, by the imposition of hands, absolved from her sins, and again received into the congregation of believers.

### § 8.

Of the baptized it is once said: "One of our helpers declared, that he had never spent a winter with the people in his house so chearfully as this, and that the new baptized are so desirous of instruction, that he spends many half-nights in blessed conversation with them. But his wife had remarked that one of them was still attached to the Greenlandish superstition, having ordered his wife to observe one year longer the abstinence; usual among the savages, from certain kinds of work and diet, to prevent the child's suffering harm; but the wife disapproved of it, and exhorted him to put his trust in our Saviour."

Indeed all the baptized did not take equal steps in their growth of grace and the pure knowledge of Christ. So much the more rejoicing were the examples of such, as uninterruptedly proceeded in the desire to be wholly over-streamed by the flood of grace. A man, that had not been baptized much above a year, shed the bitterest tears, because he could not yet attain to what his wife had acquired. He meant the holy communion. On another occasion it was found out that this man, with his four brothers and one sister, who are now all baptized and walking in a happy path, are first cousins of that Ippegau who was often mentioned in the years 1735 and 1736, him who supported the brethren with seals flesh at the time of their greatest necessity. "It was a great pleasure to us," it is added, "to understand that our dear Lord, who has promised, that a cup of cold water shall not go unrewarded, had laid his blessing and compensation upon this man's family, and now grants the fruits of our prayers and tears to spring up abundantly out of a collateral branch, when the direct  
" branch-

“ branches had indeed seen somewhat, but enjoyed little  
 “ benefit, by reason of their going off the stage too  
 “ early.”

It is said of another man, baptized no more than two months ago: “ He discovered a great desire after the  
 “ Lord’s supper, and embraced the opportunity to converse in a solid manner of the state of his heart. He  
 “ repeated his desire several times; and, that verse just translated: “ His goodness and his mercies all—will  
 “ last thro’ life’s duration;—and I’ll maintain my proper  
 “ call—to his dear congregation;—I’ll live with them  
 “ while here below,—and when to yonder church I go,  
 “ —shall live with Christ my Saviour.”—this verse being rehearsed to him for his comfort, he was much  
 “ moved, and said: “ Yes, that is true, I often experience how our Saviour pursues me with his grace  
 “ and mercy. Being yesterday out in my kajak, it was  
 “ just as if somebody said to me, Go on shore. I did so,  
 “ and fell upon my face to pray, when I was overpowered with great joy and inward consolation.”

This man is again an instance, that the Spirit of God, when he can once get the better of a soul, especially in youth, never ceases to work, till he brings him to the experimental sense of the things, which aforetime he was incapable of forming any adequate idea of, or calling by their right names. He gave an account, that when his parents lived a winter in Kangek, many years ago, he, as a little child, heard something of our Saviour in New-Herrnhuth, and directly felt an inclination to stay with the believers, but could not get away from his parents, till they died, when he was obliged to follow his brother into these parts. Here he had likewise been long tormented with the uneasiness of his heart, till at length he plucked up his courage and broke loose from his brother. He afterwards took much pains to win him too, but in vain; and the poor man quickly after came to a miserable end.

### § 9.

Now in order to give a brief rehearsal of the external employments both of the missionaries and the Greenlanders, the former had to finish their house, to rebuild a chimney thrown down by the frost, to cask and moss

the roof, to tarr the walls, and to finish the floor of the hall, for which they got four dozen of boards from Good-hope; they also built a turret for a bell brought from Copenhagen. Moreover they repaired their old ruinous boat, dug a well, laid out a garden, and for this end raised a marshy ground; and farther enlarged the wall round the house, which was 10 feet high. Again they sought for turf in the islands, and drift-wood in the sea, supplying the want of it with small brushwood which they found in the valleys. In these employments they were often much retarded in the midst of summer by snow and ice, and were exposed withal, in case of thick fogs, to many dangers, not to mention that fewel and food are both much scarcer in Fisher's-Inlet, than in Balls-River; rein-deer and eider-fowls being seldom, and several kinds of fishes not at all to be seen here. However they begun to catch some large codd, and the Greenlanders found, two leagues off, a place where hallibuts are.

The Greenlanders met with greater difficulties in point of provisions this year than last, having it not in their power to deliver above half the quantity of blubber to the merchant; which, notwithstanding, again amounted to more than all he could otherwise collect out of all these parts, though the country was filled with strangers. Besides, they were overtaken by many dangers, out of which they were wonderfully delivered. One of them being once obliged to fly to land for shelter from storms and ice, just then the wind rent a great stone down from a rock above him, which he could not possibly escape. But while he was expecting to be dashed to pieces, it struck against a smaller piece of rock and stopped.

A little boy, playing with a large fish-hook, stuck it into his mouth, so that it hung to his cheek. There was no other way, but to tear it out, and the wound was fortunately healed.

As some Greenland women were gone out in thick weather to seek eggs, they saw something white lying in the sea, and paddled to it, supposing it to be a piece of ice, which they designed to take with them to cool their drink. But on their nearer approach, they saw, that it was a monstrous white bear. Some that had never seen

one before, were frightened and screamed out, but the beast lay still without attempting to swim after them. They fetched some Greenlanders with guns, but he was gone.

While the houses were repairing, a great stone fell upon a widow's leg, and a girl's body, but without any particular harm. Some children who, according to the custom of the Greenlanders, were sitting on an old roof lately repaired to bask in the sun, were scarce come down, at somebody's bidding, before the whole roof fell in.

The widows being just moved into their house, and all asleep, in the night one of them was awaked by the cracking of the roof; she awaked the rest and bid them all lie close to the wall. They had scarce done so, before the roof burst in the middle, broke to pieces most of their household-stuff, and left only a hollow passage by the wall, on which the cross-beams rested, and this way they could all creep out unhurt.

Two little boys, that were gone out a fishing, were overtaken by a storm and overset. But two brethren came to them, righted them, and brought them to land. One of them was almost dead, and was very much bloated by the quantity of sea-water he had taken in. He took some stomachic drops in brandy, which soon recovered him again.

#### § 10.

On the other hand, the boy Ludwig, who, in a high wind, was gone after his father a catching seals, lost his life in the waves, and could not be found again. He was baptized this year, was diligent in learning to read, and, besides the school, went to a Greenland helper to learn to sing; who testified of him, that he often spoke to him with feeling of the state of his heart. He behaved in general very well; only sometimes complaints were heard, that he was very headstrong, and not to be drawn from his purpose, as this his last act shewed, he having gone after his father against his mother's will. This is the general fault of the Greenland youth, and as the parents indulge their children from their infancy in their whole will, they reap this fruit for their pains, that the children



children afterwards will not do as the parents would have them. For among the Greenlanders the rule is inverted. It cannot be asked: Where is the father, that does not chastise his son? but rather, where is the father that does chastise his son? except indeed we urge them to it for some flagrant crime\*. And this melancholy accident afforded us an occasion of admonishing the parents to bend the wills of their children, while young, in order to save themselves much perplexity and trouble afterwards.

Besides this boy, six souls passed into eternity, among whom was Laban, a relation of the firstling John. He, with his wife and two daughters, was last year admitted to baptism, and since that time led a regular, quiet and unexceptionable life, but made slow progress in the knowledge of himself and our Saviour, and in the true experimental sense of his merits; so that he did not give us so much joy as the others, who were baptized with him. But in his sickness it appeared, that the Holy Ghost must have done more in his heart than we were aware of. For being put in mind, from the great pains he endured in his breast, of the bitter sufferings of Jesus, he said: "My pains are indeed great, but they cannot hinder me from thinking upon the pains of my Saviour, and it is his death alone on which I place my confidence." In the night one of our helpers heard his family crying. He went into his tent, and found him departing. He therefore gave him the last blessing in our stead, with the verses: "O head so full of bruises, &c. I'll here with thee continue,—tho' poor, thou'lt me not slight;—keep me in thy retinue,—when hence my soul takes flight, &c."

But the most pleasing instance, and at the same time the first of the baptized grown persons that departed this life at Lichtenfels, was the single sister *Susanna*. She was born in Innuksuk six miles from Lichtenfels, and after the death of her parents, was taken care of by one of her relations, with whom she moved hither in the year 1760. The word of Jesus's sufferings presently made its way into her heart; she was endowed with sensibility

\* See the article of the Greenland manner of educating their children. B. III. § 14.

and serenity of mind, and her heart profited by every meeting. Nevertheless a good part of those, that came here with her, were baptized before her. This gave her great concern, and she said to her labourer-sister: "I know not how it is with me, that I cannot yet be washed with the blood of Jesus: O! if I did but know where the fault in me lies; for I would fain be his." She obtained this grace Jan. 19, last year, to her great joy.

Her character was sincere and open-hearted. She kept nothing that pressed her heart. She asked her labourer-sister about whatsoever appeared to her of a suspicious nature, and did as she desired her. In things relating to the body she was so patient, that if she had no victuals all day, she would not make any complaints. Before she came to us, she had so enfeebled her tabernacle, by her too great willingness, and carrying too great burdens at the time of hunting the rein-deer, that she brought the blood-spitting along with her, which continually increased upon her here, as she had no notion of sparing herself at all. A month ago at a return of her disorder, she perceived that her dissolution approached. She often repeated to her sisters: "O! how glad am I, that I have a Saviour! if I could not rely upon him, how should I be afraid of death!" When a child was lately buried, she saw through the window the funeral-procession, and said afterwards to her sisters: "O that was fine! how sweetly you sung! ye will sing at my funeral in the same manner;" and struck up the verse: "When in the arms of Jesus—my mouth shall pallid grow, &c." One of her most favourite verses in her sickness was out of the litany: "Think on thy Son's so bitter death,—his five dear wounds and thorny wreath,—for they have full atonement made,—for all the world a ransom paid:—this comforts us eternally,—and makes us hope for mercy free." This she repeated as a prayer day and night, when she was able to sing no more. Being asked a few days ago by her hostess, if she then would stay no longer with us? she answered: "I do not like to hear any thing more of that, do but willingly let me go to our Saviour." And a sister making this reply: Go then  
in

in peace: she added: "Oh! how I long for Jesus! "O! might he but come quickly, and take me to himself!" The day before yesterday, she many times repeated her thanks and praises, that our Saviour had fought and found her, and that she could rely firmly upon him. Yesterday, being the feast of the annunciation of the blessed virgin, her sisters were exceeding chearful, and spent the whole day between the meetings in singing; she struck up among them with her feeble voice, and, when she could sing no more, she sighed and said: *A tent, 'tis true, sick and weary'd,—but a lively spirit* \*. In the night she said several times: "Ah! my Saviour, "come soon, O come, yea, come, Lord Jesus!" She would have her sisters still sing her several verses, which during her sickness she always wanted to have sung, among which one of her dearest ones was: "I thank "thee with good reason,—O Jesu, friend in need, &c." Last of all she said; sing me yet *Pibiksara nelliupet*, &c. "Now strikes my hour; now runs my spring,—that "blood-stream now does roll;—its rushing sound to "rest doth sing—my body and my soul." Then she lay still awhile; but at day-break she hastily raised herself up, looking stedfastly upwards. And the sisters, who sat by her and held her, asking, what she looked at? she answered: "that great light! do but see that "great light!" and wanted to get up and go and meet it, but sank down again into her sisters arms, and departed March 26, near six o'clock in the morning, about the 24th year of her age.

Now this is the first of the flowers planted and blown in this little garden. It had no long time to grow, and presently came to maturity. Now the Lord has plucked it, to refresh himself with it for his pains and labour. To him be glory for ever. Amen.

\* Out of the verse: "My heart's inclination,—is, a deep prostration— "at my Jesu's pain;—to be thereby melted,—so that each one felt it— "how I love that Man;—a soul by blood beautify'd,—a tent haply sick "and wearied,—but a lively spirit." This, Count *Christian Renatus de Zinzendorf* had composed, and with these, and many more such sweet verses, he sung himself to his blessed rest.

## § II.

Now we come to the Greenland congregation at New-Herrnhuth. Many visits were made there during the winter both by the old and new inhabitants of Kangek and the islands, though few of them came to the congregation: for, as to the new ones, they were too crude and ignorant, and the old ones were at no loss for methods of silencing the uneasiness of their hearts. Their situation may best be seen from the accounts of the visits the brethren made to them.

Of one of those excursions it is said: "After we had visited in some houses and spoke with the people, we called upon an old friendly southlander, by name Kukillangoak. Here we met with some of our baptized, who had been with the factors clerk in Pissubik, to fetch blubber. They were followed by a boat full of heathen, who came hither with a great shout, betokening a challenge to a dancing and singing-match. But, seeing us stand there, and finding no echo to their cry, they passed by to another place. Most of the young people ran after them, but the old folks stayed at home; and I kept a discourse to them of their Creator and Saviour. April 1, we visited in some other houses. They received us kindly. But being informed that our Daniel would keep them a discourse, an old woman began to make such a noise, that we were forced to put her out of doors. In another house I held a discourse. A woman interrupted me, saying: she would hear nothing of that matter; for it gave her pain, and she could not now be converted; when she returned from the north, she would come to us and hear us. But I continued my discourse. At our return to our lodgings, many people followed us. We read to them the third chapter of the Acts of the Apostles, and I added a word of exhortation. The old people heard quietly, and declared their satisfaction, yet they did not appear much moved by it; but some young people shewed plainly, that they were affected, and gave our Greenlanders to understand, that they should be glad to live with us. In the evening I desired our Daniel to keep a discourse. April 2, the strong north wind and severe cold ceasing, we all set forward on our return, taking along  
" with



“ with us a widow, her son and two daughters, who,  
 “ as her eldest daughter has been lately baptized, will  
 “ also live with us. Old Uikiek, who at Christmas  
 “ last was induced by the firmness of his daughter, to  
 “ stay with us, followed us with his boat and tent, not-  
 “ withstanding his two brothers had once more at-  
 “ tempted to persuade him and his daughter to go with  
 “ them to the north.”

## § 12.

By means of this and the frequent visits of the baptized Greenlanders, many heathen were much moved: but their propensity to, and custom of roving about, their attachment to their absent relations, and hankering after vain diversions and amusements, still withheld the most of them for the present from making a surrender of themselves to our Saviour. One of the said Uikiek's brothers told our Greenlanders, that he dreamed he had seen our Saviour upon the cross, (from which it may be gathered, that the word of the cross of Jesus has left an impression upon his mind,) and this caused him a great deal of uneasiness; but he still could not withstand his strong inclination to go to his eldest brother in the north. If he could persuade him to come hither with him, he would be converted. The other brother was present, when the father was received into the number of the candidates for baptism, and the son was baptized; and it was observed, that the tears stood in his eyes. But shortly before, having been challenged in a singing-match and lost, he had no time to think upon his conversion, being too intent upon wiping off the disgrace, and singing down his antagonist. A man in Kookærnen, who shews our Greenlanders much kindness whenever they are out there about their business, fancied he had no occasion to come to us at present, because our Greenlanders who often lodge with him, instructed him sufficiently: When his son (who with his mother greatly desires to be baptized) is grown up and able to maintain a family, he would be so far from hindering his moving to us, that he would come himself too. He was very sensible, if he should die in the mean while, and not believe and be baptized, that his soul would go to the

the dark place ; but he hoped God would spare his life, till he attained it.

Such-like well-minded Greenlanders, who were unwilling to relinquish their convenient dwelling-places, though they otherwise gave evident tokens of their love to the truth on many occasions, came also from Kellingeit on a visit sometimes, wished Jerusalem's prosperity according to their way, and advised their relations, who lived there, to hearken to their teachers.

Many southlanders also passed by to the north, but very few pitched their tents at New-Herrnhuth, and fewer still attended the preaching, fearing lest they should be disturbed in their heathenish turn of mind. But they in the neighbourhood were both visited, and the most of them came to visit, which was never done without an opportunity to scatter the good seed, though most times but singly. Here give me leave to observe, that there are probably but very few savages, that have not already a notion of God, of their corrupt state, and of the necessity of conversion. They are convinced, that a change must be wrought in them. They consider all that is said of God and his attributes, as old and well-known. If you inculcate morality, they listen with stillness, but also indifferency ; attempt to illustrate the matter with their own good qualities, and are very free in censuring the conduct of others. But as soon as you begin to speak of faith in Jesus and his meritorious blood, it is just as if a fire seized them. The young folks, chiefly such tractable minds as are not yet drawn into the snare of corruption, attend with an emotion, which often presses sighs and lovely tears from them, but their general plea is, that they are not their own masters. In the old, who have been long convinced, but love darkness rather than light, it excites chagrine, enmity and wrath. It shocked me to see many of them so touched to the quick, that they trembled, snuffed and blew like a frightened deer, and sometimes like a man in strong convulsions, tugged their coat or their boots, in order to stifle the restlessness of their hearts ; and as soon as the preaching was over, off they ran in all haste, lest the matter should be applied closer to their hearts. And thus at last out of this great number of southlanders  
(there

(there being thirty boats full) no more than two single women offered themselves for staying.

§ 13.

On the other hand, a man stayed in New-Herrnhuth with a family consisting of eleven, mostly grown persons, that lived not far from Lichtenfels, and had often received instruction and been affected there; and before the end of winter, the greatest part of the inhabitants of the neighbouring island Kariak, who had often visited and heard the gospel with blessing, were compelled by the ice to desert their habitation; and twenty one of them took refuge in New-Herrnhuth. The rest followed them in summer, but at the approach of winter withdrew again. Among the former were also some, who had no mind to be converted. For instance, an old man reproved his son for throwing away his angoak or amulet\*, as soon as he stepped on shore, with these words: "Now this angoak is of no more use to me, here I will cleave to our Saviour, and put my trust in him." But it soon appeared, that preventing grace had been at work in most of them, and drawn them hither by external means; and the word they now heard every day, and that commonly with eager attention, very soon effected a change in them. One man, who had been long moved, had a child that died, and his wife presently after bore him another; which he wanted much to have baptized. But on its being intimated to him, that the brethren baptized no children, whose parents were heathens, or at least not baptismal candidates, who had engaged to stay and have their children brought up in a christian-like manner, he came with his wife, sister and brother-in-law, who all declared, that their intention was from the beginning to stay here, and that they should consider the baptism of the child, as a token that they were not slighted. Therefore their request was granted; and before the end of the year the father was also baptized, and the most of his relations were numbered among the candidates for baptism.

\* It was a dried unwhelped puppy, which is supposed to preserve inexperienced children from misfortune, and to be their guide.

Thus

Thus forty persons from among the savages were added to the number of inhabitants, and forty-four souls to the congregation by holy baptism, among whom were nine boys and six girls. Eighteen persons were admitted to the holy communion, and three couple were joined in marriage.

As in the preceding years it has been frequently, and this year largely done in the accounts of Lichtenfels, I shall say nothing farther of the particular displays of grace in one and another soul. Only as an eye-witness, I must observe so much, that, when I have attended the catechisations and the preparation for baptism or the Lord's-supper, not only the answers and ingenuous declarations made by the Greenlanders of their mind and desire, but the grace prevailing at the same time, and the emotion of their hearts, which often caused abundance of tears to trickle down their sweetly abashed faces, has so much affected and rejoiced me, as to make my heart leap, and my eyes overflow. The peace of God which I have felt at the sacred acts of baptism and the supper of the Lord, is beyond description, and the broken and glad aspect which I have afterwards seen shining in their countenances, will never depart from before my eyes.

#### § 14.

But yet I must take some little notice of a few public discourses delivered by the helpers to their people.

A. spoke once very agreeably of growing in the grace of our Lord, which he has purchased for us by his blood, and how happy we may be at all times when rightly weighing his death and pains in our hearts.

Another time he used a similitude: "When in summer we carry a light\* in a high wind from one tent to another, flakes often fall to the ground, which set the dry grass on fire. Thus, when our Saviour came upon earth, he brought fire along with him, and scattered it around amongst men. But now he sends his servants forth into all the world. These he has likewise sent unto us, with his word which he has

\* viz. a light of dry moss soaked with train-oil, from which burning drops fall down.



“ given them for us. This they have scattered amongst us ; and it has enkindled and put life into our hearts, or else we should still be dead like the rest, who continue to walk in darkness.”

B. spoke once upon the verse: “Thy blood, that noble juice, does such a strength diffuse, &c.” how this has power to convert such depraved savages into quite new men.”

Another time, being just recovered from a severe fit of sickness, he compared the life of man to a shadow, which quickly passes away ; to the grass, which flourishes for a short space, and then withereth, falleth away and rots ; and to the leaves of the bushes, which the wind scatters away. “ Ah ! how good is it therefore,” said he, “ to have our Saviour constantly in our hearts ; for then we know whither our souls go, when the body falls away and turns to corruption.”

D. confessed publicly, that for some time he had not given due heed to his heart, and therefore he had not been at all well for three days. “ Formerly,” said he, “ while I was not rightly acquainted with our Saviour, nor was so sensible as I now am of my depravity, I could easily make light of every thing, and sooth myself to rest. But now nothing can set me to rights, but a renewed sense, that our Saviour is gracious unto me \*.”

At the evening-devotions of the single brethren on Good-Friday the catechist appointed one to speak a few words, and thereof he retained the following : “ We have this day been calling to mind the sufferings of Jesus, how he, for our sins, sweated bloody sweat, how his head was rent with thorns, and his whole body covered with wounds. Ah ! many thanks, that we have a Saviour, who so loved us, as to vouchsafe, for our sins, to be nailed to the cross, and to have his side opened with a spear, from whence his precious blood flowed forth upon the ground, to redeem all

\* To this effect a widow but lately baptized expressed herself to her helper : “ How is this, pray ? while I was among the heathens, I imagined, that the baptized had now got every thing they stood in need of ; but now that I myself am baptized, I first of all begin thoroughly to feel my poverty and indigence.

“ mankind ! Ah ! abundant thanks that he, the great  
 “ Lord of mercies, has gathered us out of the ignorant,  
 “ called and brought us to the congregation, where we  
 “ can every day hear of the great Lover of men ! O !  
 “ that none of us might remain insensible of those blef-  
 “ sings, or forfeit the participation of that grace, which  
 “ he has purchased for us with his own blood ! Who-  
 “ ever feels, that his heart as yet has no right share in  
 “ his merits and wounds, let him go to him, and not  
 “ cease to pray, till his heart is softened and burns. If  
 “ we do this very often, the Holy Ghost will take pos-  
 “ session of our hearts, will guide us, and caution us  
 “ not to swerve from our hearts, and grieve our Saviour  
 “ and our teachers. I well know, how it is, when the  
 “ thoughts of our hearts stray from our Saviour and his  
 “ merits ; we should be glad to act according to our  
 “ own pleasure. But how is it with us then ? are we  
 “ satisfied at the same time ? O no ! I am instantly  
 “ uneasy and dark, and know not what course to take,  
 “ but to cast myself, with all the corruption I am sensible  
 “ of in me, at his feet, and to implore his forgiveness,  
 “ till he gives me the assurance, that he is again gra-  
 “ cious unto me. If we did but do this, as soon as our  
 “ corruption begins to trouble us, we should never fall  
 “ into painful circumstances. To be sure, while we  
 “ are in this world, we shall feel, that we are corrupt-  
 “ ed creatures ; but it is as sure, that we have an open  
 “ way and access to our Saviour, and his blood is able  
 “ to purify and preserve our hearts. Only let us not  
 “ intermit, as long as we live, to look unto him, and  
 “ to yield up ourselves, body and soul, unto him. And  
 “ now that the time draws near, that we shall be obli-  
 “ ged to be absent from our teachers, we will think  
 “ the oftener on his passion, and mutually put one ano-  
 “ ther in remembrance of it. Thus shall we be pre-  
 “ served safe from the wicked one, and rejoice together  
 “ at our meeting here again in autumn.”

## § 15.

It must be said also, to the praise of the wounds of  
 Jesus, that our Greenlanders, both young and old,  
 were well preserved during their dispersion and em-

ployment in the summer; neither did any of them suffer any bodily harm, though many had overfet, or even been pulled down by a seal, and drawn along for some time under water.

In the beginning of the year they had good success, caught a great many sea-fowl, and now and then seals, and at the beginning of April a sea-cow, which is seldom seen in these parts, this being the second in thirty years. At the capelin-fishery, a great deal was spoiled by the rainy weather; by which the European brethren were also hindered in their secular business; and, as the month of August was well-nigh elapsed without seeing the ship, on board of which they expected two brethren, according to the accounts received by the ship to the southward, they grew not a little uneasy; but, having made all ready for fetching provisions from the southern colonies, they received the agreeable news of its arrival the 26th of August. The two brethren were *George Henry Meyer*, and *John Boehnisch*. By the first, Peter Haven's place was supplied in Lichtenfels, and the latter stayed in New-Herrnhuth, as John Haven returned to Europe with me.

The Greenlanders had but indifferent success this time in catching seals in the sound, especially as a sickness came among them, which hindered many from providing for themselves. And yet, according to the latest accounts, they had in winter such a sufficiency, as to have it in their power to communicate to those that wanted. During the sickness, they were visited by the missionary, who gives the following relation of it.

“ Sept. 25, by the brethren and sisters, who came to  
 “ the Lord's-supper from the sound, we received the  
 “ painful news, that some, especially two men, were  
 “ dangerously ill. We directly sent them some  
 “ medicines, but they had no effect.—The 28th, the  
 “ strong wind being abated, I went to the sound to visit  
 “ the sick, who greatly longed for it. One of the  
 “ dangerously sick, I found better and in a good  
 “ situation of mind. He was ready, as he said, to go  
 “ with his Lord, when he pleased to fetch him, and  
 “ found nothing that stood in the way of his going to  
 “ him. Of the other, whose name was Simon, I heard,  
 “ that

“ that he was departed, and his corpse carried over to be  
 “ interred. After I had hastily visited the rest of the  
 “ sick, two men of them following me, I went after the  
 “ corpse, and after a discourse upon the acquaintance  
 “ with our Saviour, which procures us a happy life and  
 “ a blessed death, I buried it.—I would have gone  
 “ directly over again, but was detained by stormy  
 “ weather with rain and snow till the 1st of October,  
 “ when the corpse of Beata, Daniel’s daughter, was  
 “ brought over. The sickness prevails more and more,  
 “ and the sick begged to be visited, especially Kiutikak,  
 “ who has no feet, and arrived here but last winter,  
 “ in the spring was received among the baptismal-  
 “ candidates, and now longed exceedingly for baptism:  
 “ Now though the other three brethren were gone out  
 “ four days before, and no body was with the sick here,  
 “ yet I went directly to the sound, and first went to the  
 “ lame Kiutikak. He repeated his earnest desire of  
 “ baptism; and having spoke with him on that head,  
 “ and found no reason to defer it any longer, I bap-  
 “ tized him, and called him *Michael*. The peace of  
 “ God, which his soul felt at the time, even strength-  
 “ ened his tabernacle, so that from that moment he  
 “ began to recover \*. I then visited the rest of the sick,  
 “ and in the evening kept a meeting in a tent for as  
 “ many as had room, and we perceived grace was  
 “ amongst us. The 2d, I was acquainted, that our  
 “ brethren, though in great danger of their lives, were  
 “ come home safe with two laden boats from Okeitsut.  
 “ This put it in my power to stay here, and nurse the  
 “ sick. The 3d, I was called to Matthew, but he had  
 “ lost his speech, and answered my questions only with  
 “ gestures and a sweet look. After a few words of  
 “ encouragement, I gave him the last blessing, and  
 “ commended him to the arms of our Lord. Then I  
 “ visited the rest of the sick, let some of them blood,  
 “ who soon recovered; and understanding, the 24th in  
 “ the morning, that Matthew was gone to rest, I took  
 “ the corpse, with the widow and her two children, in  
 “ my boat, to its burial at New-Herrnhuth.”

\* He grew well again, and the next spring was married, but soon became a widower.



Most of the sick had recovered, but were so enfeebled, that some departed this life this year, and others the beginning of the next. Nineteen in all went home this year, but at present I shall specify the characters of none but the last.

This was our dear and invaluable *Daniel*, the blessed preacher among his people. He was born at Tunnuli-arbik in the south, about the time that the late Rev. Mr. Egede came into the country. His father, a wise and rich Greenlander, had five sons and three daughters besides him, and like most of the southlanders, was used to rove about the country, living one year in the south, another here in Kangek, the third at Disko, and thus continually changed his abode. On one of these encampments in the year 1745, it happened that the Rev. Mr. Drachart, at a visit in Kangek, called upon this man, and preached the gospel to the Greenlanders. At the very first tidings of redemption by the blood of Jesus, our Angusina, (so he was called before his baptism,) received such an impression in his heart, that he determined to become our Saviour's property, and to take up his abode with the believers. But he could not get free from his father, and was obliged to follow him the same summer to the south-bay parts. In autumn 1746, they returned, and then, as he was the eldest son, and now had a family, he asserted his independence, parted from his father and brothers and sisters, and removed to the colony of Good-Hope. He became a believer in Jesus, increased in the knowledge of the truth, and was baptized by Mr. Drachart at a great baptismal act here in New-Herrnhuth, Jan. 25, 1747. He proceeded child-like and undisturbed in his baptismal-grace, and was a joy to his teachers. But, as his father's brother lived with us and was baptized, he had a desire to live with him. We gave him a denial several times; but he insisted upon it, and begged permission of his missionary; who granted it without difficulty, joining his hearty wish, that he might be truly grounded and preserved in grace. In September 1748, he removed to us with joy; grew in grace, obtained a solid insight into his poverty and corruption, and in a short time was admitted to the  
holy

holy communion. And, after his wife was made partaker of this grace, in the year 1750, the blessing of the church was imparted to them for their marriage. In 1751 he fell into temptation; but he was prayed for, that his faith might not fail, nor the enemy be suffered to triumph in the downfall of this simple heart. And thus in the issue it was a means of humbling him, and rendering him more assiduously faithful and vigilant. No sooner had he the first time partook of the blessed supper of the Lord, but an impulse sprung up in him to make known his death. And at the visitation in the year 1752, he was farther encouraged thereto, by his reception into the first band of helpers. Out of the abundance of the heart, the mouth flowed over early and late. The heathen heard him gladly, and with great impression, and at all times shewed a preference of love towards him, and a particular veneration for his words. We were frequent eye-witnesses of it, as we took him with us in our visits to the heathen whenever it was practicable, in order to confirm our testimony by word and example. He neglected no opportunity of extolling Jesus to the heathen, in which he manifested a particular wisdom and prudence. He would of his own accord address quite ignorant savage heathens, endeavoured to clear up their innate ideas of God and the immortality of the soul by questions and answers; to lead them to a prospect of their corrupt state, and the necessity of redemption; and then with a burning heart, and often with tears in his eyes, he would recommend to them the faith in Jesus. For this end, as soon as he understood, that a company of southlanders were arrived, he would hasten home from his providing-place, lead them every where about, explain to them the design of so many of their country-folks living together, and if they shunned coming to the public meetings, he visited them in their tents, and imperceptibly let slip something tending to their everlasting peace. With opposite people, to whom it was irksome to hear of divine things, he was silent, lest he should speak words in vain, and draw contempt and ridicule upon the truth. But whenever they entered into idle talk, or presumed to scoff at believers, he would give them a gentle reproof,

and try to turn the discourse upon some useful subject. Neither indeed did any one care to touch him too nearly. When in his employment of providing sustenance he was obliged to take up a night's lodging in a place, (and every body received him gladly) he was commonly desired to keep them a discourse. He then (as the agents of trade used to say, who often heard him with astonishment, and called him by way of eminence the man of God) would take off his cap, fold his hands, sing a few verses, or pray, and discourse to the heathens, without any concern at the presence of Europeans, and all in such a manner, that their eyes overflowed, and afterwards they did not cease talking of the matter, often till late in the night. In winter, the time was sometimes too tedious for him at home, and therefore he would place himself in his kajak, go a visiting, where his teachers could not, or wherever he knew an awakened soul was to be met with. His testimony to the heathen was lively, engaging, and intrepid, and his public discourses to his brethren simple, affectionate and penetrating. He generally spake by similitudes, (of which some few examples have been remarked) and had an agreeable method of applying them to the heart.

He had the salvation of his country-people, and especially his own relations, much at heart. Therefore in the year 1753 he desired the missionaries leave to take a journey to the north, in order to shew unto his father and brothers and sisters the way of life. They endeavoured to dissuade him from it, on account of various dangers that were to be apprehended both for body and soul; but as he insisted upon it, they dismissed him, and another national helper and their families, with the blessing of the congregation. In eight weeks they returned safe and happy, having suffered much reproach and ridicule, but at the same time proclaimed the gospel to many hundred Greenlanders, the fruit of which did not fail; and accordingly all the relations of our late brother (his father and a brother, who were already dead, excepted) followed him, were baptized, prospered in the congregation, and are now some of them gone to rest. Some years ago he was also disposed to take such a jour-

a journey to his native country in the south ; but it could not well be put in execution.

As to his way of thinking and the situation of his heart, it may best be understood by an extract of some of his letters.

“ I have not seen you for a long time, but I still  
 “ love you. And thus am I disposed towards our  
 “ Saviour. Although I have not seen him, yet I love  
 “ him heartily ; for I feel, that he does not slight me, as I  
 “ am, but shews himself gracious to me daily. If his grace  
 “ did not keep me, I should often go astray. Thanks  
 “ be unto him for his presence,” &c.

“ I will now write to you, how I have found myself  
 “ this winter. I feel my poverty, and at the same time  
 “ our Saviour’s great love. This astonishes and puts me  
 “ to shame. I rejoice, that he is continually taking  
 “ away whatsoever is displeasing to him in me. Oh !  
 “ it is well, that we have such an omnipotent and  
 “ omnipresent Saviour, from whose eyes nothing can be  
 “ concealed, either in light or in darkness. He knows  
 “ that my heart also is sincere towards him. When we  
 “ are to enjoy the sacrament of the body and blood of  
 “ our Lord, I examine my heart beforehand very  
 “ strictly, and then I speak with my teachers, and thus  
 “ I find, that I dare draw near thereto. And at the  
 “ time of eating his body and drinking his blood, I  
 “ receive it with trembling, as the difference between  
 “ this sacred food and other meat and drink is clear to  
 “ me, thinking withal : O ! that the participation  
 “ hereof may be a substantial blessing to me ! I sur-  
 “ render myself at the same time to the daily preserva-  
 “ tion of our Saviour.—And as I have also a power-  
 “ ful sense of the work of the holy Spirit in my heart,  
 “ I give my soul and members to his care and protection,  
 “ and intreat him to favour me with his company and  
 “ indwelling when I am alone and always, that I may  
 “ never stray from my Saviour.—Ye dear brethren  
 “ in Europe, I know you not personally, but I pray for  
 “ you. When I heard that the contentious Europeans  
 “ around you wage war with one another, I heartily  
 “ sympathized with you ; yet I believe that our Saviour  
 “ can protect you from all evil.”

Again :



Again: "These lines shall tell you the thoughts of my heart. Last year I was not rightly happy, because one of my daughters went home. But I soon felt that all was not well in my heart, and begged our Saviour for forgiveness with tears; and before the winter came, he comforted me again with his nearness, and gave me a happy heart. Afterwards at the great absolution and communion succeeding our winter-entrance, my heart was melted in a peculiar manner. Alas! the man that seeks and loves any thing else but him, cannot enjoy his grace. But those that are poor and wretched in themselves, those that stand in need of him and implore his grace, they experience it; for he came to relieve the distressed. Therefore I will not conceal my sinfulness from him, nor from his servants. They know me, and as for him, he sees the recesses of my heart."

In his last letter wrote this summer, he says among other things: "The grace of our Saviour has preserved me hitherto, for I cannot keep myself. I confess, I am not as I should be, yet he has not despised me on that account, but has even ranked me among his servants. I put my confidence solely in my Saviour, he knows me best, and sees what I am defective in. When we were assembled together on the festival of the Holy Ghost, I perceived a great blessing was imparted to me and all my brethren. He is our Teacher, Tutor, and Comforter. When I visited the heathen in Kangek, I could think of nothing to tell them, but our Saviour's sufferings. Neither have I myself any inclination for other topics, for nothing is so agreeable to me as his passion and blood-shedding, and this is the most powerful, this is the greatest thing we can tell mankind\*."

Till now the brethren had reaped much pleasure and little pain from this dear man. But this spring a trivial circumstance, that he once with a little affectation would shew what he could do, opened the door for self-complacency at the great and excellent gifts which he really possessed, though he himself had scarce perceived them

\* Or, the Greenlanders; for they call themselves exclusively Innuits, men.

hitherto.

hitherto. Since then an alteration was observed, which brought the brethren into some concern on his account. They perceived him to be in a dangerous crisis. His gifts were diminished, and his discourses were not attended with their usual unction and power. In September, this was followed by the happy departure of his only surviving daughter Beata, 15 years old. She was carried off by the contagious disease in the sound. He grieved and bemoaned himself the more at this loss, as she was not only a child that turned out well, but, as he had not learned to read himself, she frequently read the word of God to him, which he knew how to make good use of in his conversation with his family and in his discourses to the heathen. This made him stay away from the Lord's-supper. But soon after it took a turn, he was convinced of his error, and in November he enjoyed, as a comforted sinner, the holy body and blood of Jesus in the sacrament for the last time, and it proved an unspeakable confirmation of his faith. Directly after he fell sick with stitches in his side. The brethren immediately opened a vein, and gave him what they thought might be of service to him, but nothing would operate. When they visited him, they always found him in a happy meditation and intercourse with the Friend of his soul. He only lamented that he had not been able to make the visit to the south. "For you know (says he) "with what pleasure I led my countrymen to our Saviour, and saw them as happy as he through mercy "has made me." For this reason he was not certain, whether he should go home in this sickness. But when he was visited on the 2d of December, he said with a peculiar lively chearful look: "Now it is confirmed to "me that I shall go to our Saviour, nor will it be long "delayed, for the wedding-garment I waited for is "ready. O how well and happy am I! But how will "it then be to me, when I like Thomas shall lay my "hand in his side, and say: My Lord and my God! "O how will I thank him that he has chosen me from "among the heathen, has washed me with his blood, "has given me his body to eat and his blood to drink, "and has kept me in fellowship with himself." When he was visited December 3, in the morning, he was quite

quite chearful, recommended his two sons and their mother to us, and his countenance was so amiable and amicable, that his face shone like the face of an angel. By degrees he lost his speech, and desired to be blessed for his dismissal, which was done by the laying on of the hands of the missionaries and a farewell kiss, and the whole was attended with a penetrating feeling and a flood of tears from all present. Scarce had they reached home, before word was brought, that he lay at the last gasp. They hastened back again, and escorted the lively spirit of this highly-favoured witness of Jesus into the joy of his Lord with some moving singing. His brothers, sisters and other relations, who were called to this scene, demeaned themselves becoming children of God; yet they embalmed his memory with innumerable tears, “and so did we too, (say the brethren) for we  
 “ have lost in him an inestimable present of grace, a  
 “ heart living in the merits of Jesus and warm through  
 “ his blood, a brother at all times friendly and loving,  
 “ a true ornament of the congregation, a faithful helper,  
 “ a blessed evangelist and preacher of our Lord’s passion,  
 “ and a man of God approved to christians and heathens.  
 “ Yet why do we say, lost? he is only entered within  
 “ the veil to our Lord, and his, where we also wish to  
 “ be eternally.” His soul had left a lovely and respectable look on his remains, which were carried to the tomb on December the 4th, by six Greenland helpers, and attended by a large procession of Greenlanders and people of the factory. The missionary kept the funeral sermon on John xx. 29. *Blessed are they that have not seen, and yet have believed.*

At the right hour shall we  
 His wounded body see,  
 Whereon by faith already  
 We build so sure and steady,  
 And to kiss have admission  
 The hands and feet’s incision.







1. *The Dwelling & Meeting-house.* 2. *The right Wing, containing the School-room, Kitchen, Bake-house & Well.* 3. *The left Wing, or the European Provision-house, & a place for Wood.* 4. *The Garden.* 5. *The Brook.* 6. *The Europ.<sup>n</sup> Boat-house.* 7. *Greenland Houses.* 8. *The Greenlanders Provision-house.* 9. *The Burying-ground.*



## B O O K X.

*Of the external and internal Constitution of the  
Greenland Congregation.*

## § 1.

**A**LTHOUGH I have in the preceding history interspersed several remarks, concerning the good regulation and order of the Greenland-congregation, sufficient to give a general idea of their constitution; nevertheless, as it may prove too troublesome to many readers to combine detached accounts, and to form to themselves a summary view of things from scattered hints: I have thought proper to give a short and connected account of the regulation and customs of the Greenland-congregation, as I found it on the spot. Their outward civil constitution belongs not to this place, being already treated of at large in the third book, as well as their manner of life, which admits of no great alteration, where there is nothing wrong or disorderly. But since the baptized Greenlanders dwell together in one place, and, instead of those small, accidental and very changeable heathen-societies, constitute a numerous, orderly and settled community, kept together by certain useful and necessary regulations unknown to the heathen, which have some influence upon their spiritual constitution; therefore I must first premise something relative to the associating and dwelling together of the baptized Greenlanders, and the several regulations in that respect introduced among them.

## § 2.

There are at this time two Brethren's-congregations in Greenland, *New-Herrnhuth* on *Ball's-River*, and *Lichtenfels* on *Fisher's-Inlet*.

The nature and situation of *Ball's-River*, see in Book 1. § 4. On the south-west side of a peninsula, situated in

in this bay, three miles from the open sea, lies the Greenland congregation-settlement *New-Herrnhuth*, between the haven and the colony Good-hope. The outermost edge of this land forms three great Strands, between which the rocks project into the sea. The sea-shore abounds with pebbles thrown up by the sea like a dam, and ascends gradually between the rocks into a valley, which has a rivulet that is froze up in the winter. On the middle Strand, a stone's-throw from the water-side, stands the *Congregation-House*, which, with its two wings and area, appears (at least in Greenland) like a little palace, though it is but one story high, built of wood, covered with boards and reeds, and pitched all over. In the middle of the roof stands a small turret with a bell. The house is seventy feet long, and thirty broad. Beside the large hall which the Greenlanders have for their church, are four dwelling-rooms and two antichambers, one of which is a dining-room, and the other a school for the girls. The north-wing contains an antichamber, a school-room for the boys, and a dwelling-room for the catechist. Under ground is the kitchen, bakehouse and oven, and in the kitchen a draw-well, which is a great advantage to the house, as they were obliged in former times to melt ice and snow in the room to get water in the winter season. The south-wing is a store-house for provisions and a magazine of wood. Not far off, a sheep-cote is built in the Greenland-taste. Before the house is the garden, which furnishes their table with nothing but lettuce, radishes, turnips, cabbage and leeks. A path leads from hence to the sea-shore, where a shed is built Greenland-like, to screen their two large boats and timber from the storms and snow.

The Greenland winter-houses stand on ascending rocks from the water-side, on both sides of the congregation-house; and behind them, are small store-houses containing their seals-flesh, and blubber. But their capelins (which are as it were their daily bread) the skins for their tents, and other implements, they keep in a large magazine covered with cedar-shingles. This house stands on a rock, is of a whitish hue, and therefore presents itself first to view when one makes  
the







1. The Meeting-house. 2. The Garden. 3. Greenland Houses. 4. Tents. 5. Beacon or Light-house to direct the Ships. 6. Burying Ground. 7. The Old Greenland House Akonamiok, which gave Name to this Place.



the land. Above it, is the hay-loft for the ſheep, and upon the top of the great houſe there is a turf-loft.

Their ſummer-tents they pitch between the two long rows of houſes on the plain. So that the congregation-houſe, in which the miſſionaries dwell, commands the proſpect of them all. But thoſe who have no place there, encamp on either ſide of the houſe, near the ſea-coaſt. During the winter-ſeaſon, their women's-boats, turned upſide down, are kept in this place, ſupported by poles, and under them they put up their kajaks, tent-ftakes, and fiſhing-utenſils. Behind the houſes towards the north is the burying-ground for the baptized, and another juſt by for thoſe who have not been baptized. The *tombs* are made up of ſtones on the rock, and being covered with ſods, they grow green, and look in this wilderneſs like the beds of a garden.

As barren and rough as this country in general is, ſo green and pleaſant does this little Greenland-village look; for the Greenland-houſes are covered on the tops and ſides with verdant herbage and ſcurvy-graſs. On the ſpot, that formerly conſiſted of nothing but ſand, nay on the very rocks grows now the fineſt graſs, the ground being manured for ſo many years with the blood and fat of their ſeals. And when the Greenlanders live in their winter-houſes, one may ſee every evening, yea throughout the whole night, a beautiful illumination, which is the more agreeable, as the houſes ſtand in two parallel lines, are of equal height, and have light in all the windows.

### § 3.

*Lichtenfels*, the ſecond Greenland-congregation, lies thirty-fix leagues further towards the ſouth in Fiſher's-Inlet. On the moſt ſouthern ground there, which is an iſland eight leagues in circumference, there is, not far from the ſea, a little narrow cove running into the land, ſurrounded with barren rocks. This place, though otherwiſe very diſagreeable to Europeans, was fixed upon by Matthew Stach in the year 1758 for a new miſſion, chiefly becauſe it is above a league nearer to the open ſea than the factory is. The meeting-houſe erected there in the year 1761, is indeed only one ſtory high,

high, but has two entries ; and the congregation-hall has no pillars, and is every way more beautiful, durable, and somewhat larger than that at New-Herrnhuth ; but it stands in a nook, where no one would have looked for human creatures. Adjoining are three dwelling-rooms, two small chambers, and a kitchen. Behind this house the brethren have raised a boggy place for a garden ; they have also converted part of their dwelling-house into a sheep-cote, and on the side have built a store-house of boards. Before it there are as yet only four Greenland-houses built, and the place itself is but narrow ; but on the other side of the cove, which at low water can be walked over, there is room for more habitations. The burying-ground is not far from thence. They have this advantage, that their rivulet neither freezes nor grows dry. The congregation there consists at present of about 170 Greenlanders. I will chiefly confine myself to the description of New-Herrnhuth, from whence a competent idea of this daughter-congregation may of course be formed.

## § 4.

At my departure from Greenland there lived at New-Herrnhuth 470 Greenlanders in sixteen houses. Three of these are choir-houses. In one live fifty-five single men and boys ; in another seventy-eight single women and girls ; and to the third belong sixty-two widows. The chief part of these last live together in this house, but others, who have children, live with families in other houses.

There are sixty-four families, a few widowers included ; these have divided themselves into the thirteen other houses ; so that a set of families, from two to seven, live together in one house. Each family keeps not only their own children, till they are of such an age, that they can resort to the choir-houses, according to the custom of the Brethren's congregation, (of which more hereafter) but if their circumstances allow of it, they also take orphans under their care ; and if they have no children of their own, they frequently adopt others. And since the up-grown single women and widows cannot maintain themselves without a provider, they generally have

have a dependence on some family, from whom (added to what they can earn for themselves) they receive their maintenance, and in return render them all the services that they can. And as no single man can keep house, except he has a mother or sister, because among the very heathen, it is not usual that a single man keeps house with a servant-maid, he is under a necessity of associating himself to some family or other. Nay even though his mother housewives as she pleases with what he earns for her and her children, or when he disposes of his own himself, yet it must still be done in fellowship with that family, with whom she and the rest of her children stand in connexion.

Thus although the Greenlanders are not very prolific, having seldom more than six children, and many families none at all, yet if the head is an able provider, a family may become pretty numerous, by adopting and caring for poor children, widows, and single women, who are as it were their inmates. For the most part, it cannot be supposed of one Greenland-provider, that is, one that catches seals, that he is able to maintain more than four or five persons. Amongst our people, a middling family consists generally of eight or ten persons. But there are some poor ones, consisting of fewer; and others again of a greater number, so that we have one family that has seventeen souls.

### § 5.

In the summer-season, when the Greenlanders are moving to and fro to seek provision, and dwell in tents, each family lives apart. But the poor, who can provide no tent for themselves, are taken in by others; thus aged parents commonly lodge with their married children. Many widows with their children have a tent to themselves. When several families are together, nevertheless each carries on its housekeeping apart, and has its own proper fire-place and resting-place in the tent.

The women's-boats are the most expensive to keep in proper repair, because they must every year be covered anew with the best skins, and the wood-work wants continual mending; consequently a family can



afford to have but one. Among our Greenlanders, there are thirty-two families that have women's-boats: the others are helped along by their friends. On the other hand, every man must have a kajak and all necessary implements, to the end that if he even is not capable of catching seals, he may at least be able to come at some fowls and fish for his sustenance.

In the winter-season, more than one family always live together in one house, that so it may the easier be built, kept in repair, and competently warmed by the number of lamps. As the Greenland nation have no subordination among themselves, no one has any authority over the other in the house, except that the children obey their parents, and other adult single people and widows work for their provider, and are maintained by him. However, nearest relations keep pretty much together, and conform to the advice of the eldest and most experienced amongst them.

### § 6.

In this outward regulation and manner of life, which I have hitherto described, there is little or no difference between the baptized and the other Greenlanders; neither has it been found convenient to make any material alteration. The capital difference consists in this, that they no more rove to and fro as heretofore in the country, nor live at several miles distance from their teachers, but keep close to them, in order to enjoy their instruction, inspection and direction. Here, one might at first be induced to suppose, that it would be better for them to live in the places of their nativity, or to move about the country, since they would undoubtedly find their sustenance more easily in the way they were locally used to; and on the other hand, that their walk and words might induce the wild and distant heathen to embrace the faith, and thus they would further the spreading of the gospel, especially in such places where the missionaries cannot go. Experience however has hitherto proved the contrary. For as to their maintenance, though the wild Greenlanders have every year more store of game and fish in their own places than ours have here, yet before the end of the winter they

are reduced to such poverty, that they are obliged to apply to ours for assistance; their careless way of life rendering them incapable of husbanding advantageously the blessings and good creatures of God. And notwithstanding the disadvantage the baptized labour under, when they leave their former habitations, of being obliged to learn a different method of fishing and hunting seals, yet they have the advantage of being assisted by the others in learning so good an œconomy, as to maintain themselves, earn something to spare for others, and also prove serviceable to the commerce.

And as to the furtherance of the gospel, very little would come out of it, if the Greenlanders directly after their baptism were allowed to travel about whithersoever they pleased, especially in such far distant parts where they could not easily be visited. The weak spark of faith, when deprived of daily nourishment, would soon be extinguished, and the mind so lately enlightened, when totally destitute of instruction, would be again overwhelmed with darkness; or their deeply-rooted superstition, recovering strength, and mixing itself with their faint notions of truth, would produce a *Samaritan* kind of religion (2 *Kings* xvii. 24, 28, 29.) Not to mention that their heathenish acquaintances and relations would spare no pains, to ensnare the young people if not the aged into downright heathenism again, in order to furnish matter of derision for the enemy, and to find an excuse for themselves. Therefore the missionaries are under some necessity of keeping the new converts together, that they may have constant opportunity of growing in grace and the knowledge of Christ, and may learn to form their conversation so, that the office of the Spirit may not be dishonoured but glorified among the unbelievers, and that they may be induced by their walking in the light, to draw near unto that true light. The many instances mentioned in the foregoing history palpably prove, that this aim has been obtained, so that many wild Greenlanders have been won by their beholding the upright and godly conversation, as well as hearing the frequent testimonies, of the believers.

## § 7.

Notwithstanding what has been said above, every house-father has his choice, when, in what company and whither he and his family will go in quest of provisions. But before they go abroad, they tell what their intention is, that their teachers may know the place of their abode, and the more conveniently visit them, which is generally done several times in the year. From the beginning we have made it a point with them, not to let them depart before Easter, at least not very far and for a stay, in order that they may enjoy that sacred festival-season. And they have been so habituated to it for these many years, that very seldom any of them thinks of stirring till a good while after Easter, because they learn more and more how to value the blessing of the communion of saints and the living together.

But that they may not be forced before that time to remove for want of the necessities of life, a watchful eye is kept, notwithstanding their liberty of disposing of their own as they think best, lest they squander, or barter away their things for needless articles, or suffer them to spoil.

To this end the great store-house was built for them, where each may put up his dried capelins, fish and flesh in a safe and dry place, and may fetch as much as he will twice or thrice in the week; for this is their most common food throughout the winter, though they also catch many sorts of small fish and sea-fowl, and the expert ones among them every now and then a seal, which in winter (according to the laudable custom of all Greenlanders) they distribute among all in the house.

In the month of May, when it is time to enter upon the capelin-fishery, the brethren take care that those Greenlanders, who intend mean while to go to the islands to catch seals, resort thither in good time, that they may send back their boats the sooner by their servants, and thus the poor who have no women's-boats, may, by being allowed the use of these boats, also be enabled to provide somewhat for themselves. One of the missionaries always accompanies them at such times, and catches capelins himself along with them, that in  
case

case of necessity he may have wherewithal to supply the wants of the poor, and likewise to set them an example of industry. He keeps also their meetings throughout the whole time, which generally lasts a month, and watches over his flock, that proper order may be preserved, it being a time when otherwise all sorts of heathenish extravagancies were most in vogue. He also takes care that none remain behind without need, or lose (as the Greenlanders are naturally very careless) their summer-season, so very fleeting at best, with hunting of rein-deer, to which sport they are vastly addicted. The missionaries cannot well prohibit them altogether from pursuing this game, but they endeavour to dissuade them from it as much as possible for the following reasons: 1.) Such an excursion often takes up whole months, in which time they lose the comfort of God's word and other good instructions; and whilst a whole family is thus traversing the deserts, one or another among them is often exposed to great dangers and temptations. 2.) The number of rein-deer is so considerably decreased, that it is not worth their while to spend so much time, for the sake of a few fine skins; for as to the flesh, they bring but little, if any of it home with them. 3.) And more especially, they meanwhile neglect the best season for catching fish and seals; and it is properly the seals that supplies them with sustenance, cloathing, tents, boats, warmth, and saleable commodities by which they can purchase other necessaries of life. Whoever therefore misses this time of harvest, must necessarily plunge himself into penury and become burdensome to others, and thus not only renders himself useless but detrimental to commerce, the industrious ones among them losing so much of their profit, as these drones consume; and yet if they are not assisted, they commonly starve before the end of the winter.

The brethren also take care, that their Greenlanders bring all they have to dispose of to the proper factor, and do not carry on any clandestine trade, nor keep their most profitable articles for sailors or strangers.

#### § 8.

Nothing among the Greenlanders causes more trouble to the brethren in temporal matters, than the maintenance



nance of the poor, especially widows and orphans. For as the Greenlanders are incapable of ever gathering riches, but live year after year from hand to mouth, it frequently happens that the wealthiest family, through the decease of its head, falls into extreme poverty, in default of adult sons who are capable of supplying his place as providers. Even though the widow is mistress of a boat and tent, their greatest possessions, yet not being able to keep them in repair for want of skins, she is under the disagreeable necessity of surrendering them to another man, who upon condition of her service, undertakes to provide for her and her children. But in case her husband has left her neither boat, tent, nor other valuable hunting-implements, then (I speak now of the wild ones) she may see to it how to shift for herself. All the so-much-extolled charity and hospitality of the Greenlanders is generally at an end when they can expect nothing in return, and the fate of such deserted objects is, that they either starve or freeze to death. Nay, if they have no powerful near relation to protect them, they are either robbed of what they have, or soon deserted by the persons who undertook to maintain them for their boat and tent\*.

This horrible custom of the Greenlanders has forced many widows, orphans and other distressed people, to seek refuge with the Brethren; yea many a man, who had given way to a little reflection, has had it at heart in his life-time to take timely measures for the security of his family in case of death, which might easily befall him in his dangerous calling. If any temporal advantage must be confessed to have an influence in inducing more Greenlanders to live with the brethren, than in any other place, the effect of which is usually that they become awakened through the word of God, and are made partakers of holy baptism (though such people have for the most part heard the gospel before, perhaps for several years, with good impressions; whilst on the other hand many others, being yet dead in their sins, could, though in the most extreme outward misery, not be prevailed upon, by the most pathetic persuasions of their relations, to remain with them:) If, I say, there be any such mo-

\* See B. III. § 32.

tive, then it is certainly this: They see that the believers are an honest and orderly people; that every one is sure of his property; that there is no respect of persons, be they rich or poor; that the friendless widows are relieved, and fatherless orphans are maintained and educated to be useful people; and (which to the single Greenland women is a great point) that no one is obliged to marry against her inclination, no wife is turned away, and no husband allowed to marry more than one wife\*. Much has been said of the stumbling-blocks and scandals, which deter heathens from embracing the christian religion. With regard to the Greenlanders, I know not how far that goes: but this is certain, that they would be kept off by nothing so much, as by seeing the new converts and their children unprofitable drones, who must live at other people's mercy. For these Gentiles know of no other virtue, (for which they hope to get a good place also in the next world)† than to be dextrous at something, to work stoutly, and be able to help themselves and others. And our baptized ones, because in this respect they are not inferior to, but rather excel them, are held by them in great esteem.

### § 9.

Whenever the head of a family dies, or a widow and her children, or some boys or girls by themselves seek refuge with the brethren, and are destitute of any near relation there who could stand their friend, the case is laid before the congregation-council or vestry, consisting of the wisest and mostly also the ablest men, and the matter debated in what manner they may be best helpful to such poor people. These men are the best judges of the household-circumstances of their country-folks, and one or another among them generally offers himself freely to receive and to assist them. If the children be very young or sucklings, then the families who have but few or no children, are kindly disposed to adopt a boy or a girl as their own.

But the brethren must assist those people in providing cloathing for the children, and in finding kajaks for the growing boys, that thro' want of necessary utensils in their

\* See B. III. § 13 and 17. † See B. III. § 37.

youth, they may not be rendered incapable of maintaining themselves when they come of age. Here a watchful eye is so much the more required, as the Greenlanders are, generally speaking, very negligent in the education of their own children. But prudence is also equally necessary in the distribution of their bounty, so as to bestow it on none but real objects, lest the Greenlanders grow lazy and careless, or even secretly conclude that the mission is obliged to maintain them, or at least their domesticks, because they have been baptized by them.

## § 10.

Thus we may well affirm, that our Greenland-congregation has chiefly consisted of poor people, especially since the year 1752 and 1754, when so many of the best providers departed this life, whose families were obliged to be supported by the others; until by degrees the growing youths should become capable to take care of themselves and those that belong to them. Besides these, there are in New-Herrnhuth some poor families who by reason of old age, sickness, or a neglect in their former education, are unfit to provide for themselves, and of course must be assisted by the Greenlanders. Now although it cannot be denied, that some of these burdensome poor are listless providers or bad œconomists (and such people are commonly deficient too in point of their christianity,) yet in general one must own to the praise of the rest, that it is a real wonder to see how they support themselves ~~and~~ their families, and also earn so much beside, that the factors no where purchase such quantities of blubber, as in our congregation, overloaded as it is with poor people; and that when hunger every where prevails, our people have still so much to spare, that they can give unto others, and even receive whole families into their huts, of which I have seen several lovely instances in this last, though not particularly severe winter. For among the sixty-four families, there are not above fourteen, at the most sixteen, whom one may call complete providers or substantial people, that is, such who in a tolerable good year can sell from three to eight barrels of blubber; the others can barely subsist, or can bring but a trifle to the market. And yet in this  
year

year, when they had but middling success, from September 1761 to February 1762, our people have been enabled to sell 140 barrels, at a time when four neighbouring heathen-places, inhabited indeed by fewer numbers, but who also had a less number to maintain, and by far a greater number of providers, could not produce above half that quantity, though they live mostly near the sea-coast, and consequently more convenient for trade than we do.

And thus the wellknown thesis is verified also in wild Greenland: "That princes have no better subjects than the children of God." A minister of the gospel has reason to rejoice, when the congregation committed to his charge not only prospers, but also when he and his poor flock can in any degree promote the good of that nation, under whose Head the children of God can lead a quiet and peaceable life. He acknowledgeth it as a benefaction from the Lord of lords, when he is pleased to legitimate him and his flock as such, in the hearts of the rulers of this earth; and doth not suffer himself to be made weary by perils and difficulties and all sorts of impediments, to approve himself in fact as a servant of God, who consumes his life not for filthy lucre's sake, nor as an eye-servant to please men, but for Christ's sake, and for the everlasting welfare of the poor lost heathens, and who studies also to present unto his superiors useful men, out of such who otherwise would infallibly have proved an incumbrance to the state.

I hope a good construction will be put upon these thoughts of mine, to which the consideration of the outward constitution of the Greenland-congregation and the good testimonies of the residing factors have given occasion, especially as I myself can lay no claim to the praise; and that the Father in heaven will be thanked for it.

#### § 11.

There are no beggars in Greenland, who go about soliciting alms; and consequently there is no need of a poor's-box in New-Herrnhuth. Among the heathens, they endeavour to get rid of all poor useless people, or they let them perish. Amongst us the deacon looks after them



them, and does his utmost (as mentioned already) to divide them among the other families, and thus to help them.

I observed one only collection in the Greenland-congregation, viz. *for oil*. All who have caught seals, voluntarily contribute in autumn a sufficient quantity of blubber or train-oil to the hall-servants, to supply the lamps in their church or meeting-hall. And here the generosity of the Greenlanders deserves praise, as by nature they are covetous, and like better to receive than to give. Nor is it improper to acknowledge the liberality of many landladies, who keep house more sparingly, that they may have the more to distribute to the sick and needy. It may the surer be looked upon as the fruit of faith, because they do it without ostentation, and because the article of the fruits of faith is however not so daily touched upon to them as faith itself, much less is any merit attributed to our good works. And these good works are generally undiscovered till, upon enquiry, the poor tell us after the winter is over, how they have been supported throughout it.

This may suffice concerning the outward regulation of the Greenland-congregation. Besides, one cannot say much about it, since that is applicable here as well as else where: *As is the country, so are its customs*, in which respect the brethren find little to alter or amend, except the careful prevention of all disorder and sinful usages. For they are not sent to act the part of lords, or new law-givers, but as servants and ambassadors in Christ's stead to preach the gospel unto them, and through the means of grace to help them to obtain salvation. Yet wheresoever they can bring them into a better course for themselves temporally and spiritually, and make them more profitable to the government they belong to, they do it with all their heart to the best of their insight. But this must not be done in a lordly way, but by way of exhortation and entreaty, lest the heathen should be confirmed in the suspicion, that under the colour of christianity, we seek to deprive them of their liberty, which would fix a bar against the gospel of Christ.

## § 12.

As to the *ecclesiastical-constitution* of the Greenland-congregation, I must first mention something concerning the missionaries and their European helpers.

Most commonly each place has a missionary, and two deacons to assist him as well in spiritual as temporal affairs. These three persons are married. Their wives are not only the managers of the family-affairs, but are also their chief helpers among their own sex, and have, under the direction of the missionary, the special care over them according to the order of the brethren's congregations, both that they may make the labour of the teachers more easy to them, and also prevent all slander and jealousy, which the Greenlanders are more addicted to than any other nation. Besides these there are also two unmarried helpers; one of them as *catechist* keeps the boys-school, and cares for the single men and boys; the other, as *assistant to the mission*, is a helper in the outward oeconomical affairs, and must occasionally put his hand to masonry, carpentry and smith's work, for the necessary buildings and repairs; he is likewise a helper to the catechist, and is especially intent to inure the youths to labour and industry, as they are the principal pillars of the Greenland house-keeping.

In this year 1762, the following persons belong to the mission in New-Herrnhuth. 1.) *Frederic Boebnisch* missionary, since 1734. 2.) *John Sørensen* deacon, since 1746. 3.) *Michael Ballenborst* deacon, since 1747, (at this time absent in Germany.) These three are married; here is also the old mother *Stach*. 4.) *Henry Hykkel* catechist, since 1759, and 5.) *Jens Haven* assistant to the mission, since 1758.

The mission at Lichtenfels consists of, 1.) *Matthew Stach* missionary, since 1733. 2.) *John Beck* missionary, since 1734; married. 3.) *Peter Rudberg* assistant to the mission, since 1755, and 4.) *Peter Haven*, since 1758\*.

\* This brother returned to Europe the same year, on account of sickness, and went home Sept. 19, 1763, at Herrnhuth. *George Henry Meyer* and *John Bæbnisch* supplied his and his brother's place, who also returned. And before the end of the year 1763, we were informed, that on the 29th of July, brother *Frederic Bæbnisch* entered into the joy of his Lord at New-Herrnhuth, in the 54th year of his age, after twenty-nine years labour. He was long sick, and was the first missionary whose tabernacle was deposited in Greenland.

Each

Each mission must consist of four or five men. For since our missionaries have no salary, but (except flour and things of that nature, and some flesh-meat and drink,) must maintain themselves by hunting and fishing, must keep their church, dwelling-house and boats in repair, and during the short summer-season must provide fire-wood and turf for so long a winter; therefore a sufficient number of men is always required, who, to be sure, swell the expences by their voyages and maintenance, but at the same time greatly facilitate the labour among the souls, which otherwise could not have justice done it by a couple of missionaries. Thus in the summer all hands have enough to do, especially as they are under a necessity of visiting their Greenlanders and the heathens from time to time. And these are truly no tours of pleasure, but connected with many difficulties and dangers of their lives, the sea being very boisterous, subject to storms, and the weather to sudden changes; not to mention that they very seldom meet with a safe harbour, and when they come home, must always drag their boat a great way upon the land. In the winter, when they are most employed in the congregation, they have also manual labour enough in repairing the houses, and sometimes shooting birds, which in this country is not so agreeable an employment as people in other countries may imagine.

### § 13.

Their spare-time is employed in learning and improving the language, and in translating portions out of the holy scripture and hymns, for the benefit of their Greenlanders. The above sketch of the Greenland-grammar, communicated in Book III. § 44. will sufficiently evince that this is no easy task even for scholars, who are used to learn other languages by grammar-rules; and whoever in three years time can advance so far, as to understand the Greenlanders, and to render himself intelligible to them, must indeed be endowed with very good parts. Hence one may justly infer, what difficulties the three first Moravian brethren were necessitated to grapple with, who had never seen a grammar, and were obliged first to learn the Latin grammatical terms out

out of a then very imperfect treatise compiled by the late Mr. Egede, who for want of the German tongue could not explain himself to them, so that in order to acquire Greenlandish, they were under a necessity of learning some Latin, and also their school-master's native language the Danish. They could profit nothing at all by practising with the natives, as they had no Greenlanders about them the first six years. The succeeding brethren, to be sure, have the advantage both of a more complete grammar, and of improvement by conversation; but still they are forced to begin with learning by heart a great number of paradigms and compounds, and also to understand many terms not at all customary in other languages. By such indefatigable application have these illiterate men however made so great a progress, that without notes they now are capable of preaching in the Greenland tongue, with great readiness, and have also translated with good success several hymns and passages out of the Bible, some of them pretty difficult; and they continue still frequently to consult the most intelligent Greenlanders in point of the language, by which means their dictionary and grammar is daily improving in their hands.

#### § 14.

It is certainly something very remarkable, that of all the brethren that have gone to Greenland, not one has yet departed this life there\*, nor laboured under any very acute disease, though they have had to combat with a great deal of hard labour, rough weather, hunger and thirst, and many perilous voyages in storms and tempests, between islands and rocks; when on the other hand a great many at the other missions, especially in the Carybee-islands, very soon ended their race. If this should be ascribed to the clear and healthy air of the cold northern countries, yet we are also to remember, that the scurvy and other distempers rage more violently in those lands than elsewhere, of which we have seen even here many instances, especially in the year 1728, when great numbers of Europeans at Good-hope were carried off†. Therefore we cannot look upon this as

\* So was the case in the year 1762, when this was wrote.

† See B. IV. § 30.



mere chance, but are bound to praise him who has given our brethren both courage, faith, strength and health, for his having assisted and supported them hitherto in so manifold and indeed marvelous ways. It was in this view, that in a funeral-ode composed in the year 1736, on three persons in Herrnhuth, whose death was occasioned by seemingly very trifling circumstances, the following was inserted.

One drops down dead, while washing at the brook ;  
 One laying on a tile, at once is struck ;  
 One fetching billet-wood ; and thus all three,  
 In unexpected ways die suddenly :  
 Whilst those at the north-pole in keenest frost,  
 With hunger pinch'd, in icy tempests tofs'd,  
 Survive, yea though in their own house they tend  
 The pest-sick \*, and inter with their own hand.  
 To our astonishment we see these men †,  
 Seemingly lost, their health and strength retain  
 Midst thousand corpses, pestilence and dread ;  
 'Tis God keeps them alive among the dead !  
 He's the preserver of our lives and breath ;  
 His people safest are, in life or death.

## § 15.

In order to strengthen and refresh themselves in the spirit of their mind, so as to be better enabled to endure the hardships of their vocation, they can by turns visit Germany, and stay in some of the congregations there a winter, and, if their return is not found absolutely necessary, also the next summer. Such a voyage may come round to each perhaps once in six years, though some of them have waited for it ten years and more.

Besides the necessary assistance for their bodily support which is yearly sent over, they also receive at the same time all the writings published, and all the accounts of the kingdom of Christ among christians and heathens for the whole year past ; so as they also in return communicate an account of their mission ; that they may con-

\* Anno 1733 and 1734.

† Viz. at that time Matthew and Christian Stach, Christian David, Frederick Bohnish, and John Beck.

tinue in connexion with the other congregations, and with them grow and increase in grace and the knowledge of Christ. These writings and accounts are the social entertainment of the long winter-evenings; after the reading, they conclude with an evening-blessing or prayer, so as they begin every day with a morning-blessing, except Sunday, when they pray the Church-litany: they have besides a short family-devotion every day at noon.

### § 16.

Their house-keeping is carried on in fellowship under the direction of a constituted deacon, who sends every year a list of what is chiefly wanted to those deacons who care for the missions, and it is bought in at Copenhagen. They have all equal fare, none expects either salary, presents or perquisites. None thinks himself above bodily labour, and what one provides, the rest enjoy alike. But by fishing and hunting, which is but a poor affair at best, there is no way of providing for themselves; and as for gain, there is no such thing to be thought of. The most part therefore must be sent to them, and this cannot but be attended with very great expences. The heathen-messengers must not only be provided with necessary money and cloaths at their first setting out, but every year a considerable supply is sent of victuals and cloathing, also from time to time boats, and timber for their dwelling-houses, and for the meeting-house of the Greenlanders, for which, as well as for the passengers, a competent freight is paid. When they are called back to the congregation, as they can bring nothing with them, they are maintained *gratis* whilst they stay, and when they set out again, their necessities are found as before. Their labour among the heathen cuts off all time and opportunity for the education of their own children; therefore they are placed in the nurseries of the Unity, and there maintained *gratis*, with equal care to those for whom their parents pay; afterwards they are either put to learn trades, or sent to the academy, according to their capacities. They can expect nothing from the believing Greenlanders. And although it is a fundamental rule of the brethren, never to attach any heathens to themselves by bounties, and  
to

to be very cautious when and how they bestow them; lest the beneficiaries receive more hurt than benefit by it; yet what our dear Saviour saith, *Ye have the poor always with you*, is here verified. Such must be supported who are helpless through age and infirmities; the youths must be brought up and introduced to labour and industry; the sick must be supplied with medicines, and be waited on and nursed without fee or pay; the children also are taught to read, and books are given to those that can read. Such unavoidable occasions of bestowing sometimes more and sometimes less on the heathen, offer continually also in the missions among the Negroes, and more so still among the Indians, the particulars whereof cannot be specified here.

For this our heathen-messengers have no other fund, than the blessing of God which accompanies the labour of their own hands, and the voluntary contributions of such brethren and friends whose hearts are filled with love and sympathy towards the poor heathens. They went first among them with this simple thought: Could we but once get to the heathens! this will be the hardest point; when we are there, we will live with them, fare as they do, or earn our bread from others. This they also did faithfully put in practice, and they continue still, as much as possible, to make their own hands minister to their necessities.

But lest this should reduce them to pinching want, so as to sink under the burden, or oblige them to neglect their principal affair, viz. the labour among the heathen, (not to mention many by-expences, which their own exigencies, as well as the well-being of their heathen congregations require;) our brethren in Europe have been obliged to assist them with something considerable, to which every one contributes with the greatest cheerfulness according to his ability. The very children themselves will not be excluded, and the poorest day-labourers rather spare it out of their own mouths, than not have the pleasure to take share in the furtherance of the work of God among the heathen.

These collections are received by some judicious men, who serve the heathen-missions as deacons without any salary.

salary. These keep a regular account, and lay out the money for the good of all the missions without distinction. Indeed, hitherto it has never been found sufficient to answer all and every demand, so that they have been under a necessity of borrowing something for that purpose, which sums they have endeavoured to pay off from time to time. But we praise the Lord, the giver of every good thing, who has made our brethren and friends so willing to concur in this blessed work, and who has evidently answered the prayers of his servants, in repaying our benefactors in a rich measure. And we trust in him, that since this work is *his own*, he will further support it amidst all difficulties, and also stir up the same willingness in well-inclined people, in other places, to assist in this matter, whose benevolence will be acknowledged by the believers among the heathen, and by their ministers with thankfulness, and will also undoubtedly be remembered by him, who hath said: *What ye have done to the least of these my brethren, ye have done it unto me.*

## § 17.

The brethren have from time to time trained up some of the most solid, exemplary and approved persons of both sexes as helpers among their nation, and these, to the number of twenty or upwards, were at the visitation in the year 1752 formed into a regular class of helpers, to lead on the rest. With these they confer twice every week, and are informed of the state of their people in the country and in their houses, (there being one of this company generally living in each house;) they enquire in particular about their children's education, their house-order, their conversation, and the general walk of the inhabitants of the place. At the same time they give them needful exhortations, which these occasionally endeavour to introduce among the rest.

The teachers learn of them especially the situation of the new-comers who as yet are no catechumens, or what they perceive among the heathen that visit them; they also encourage them to say something to them of the way of salvation, which they are indeed commonly urged by their countrymen to do, when they are abroad among them.



What concerns the interior direction of the mission is not resolved in this conference of Greenland-helpers, but is considered of at a conference held every week by the missionaries and their assistants, and the result afterwards notified to the Greenland-helpers. But what pertains to the outward well-being of the people, particularly when they are preparing to fish or hunt in remote places, is treated of in common with them, when they are enjoined at the same time to maintain good order among their people. Those men who are qualified for it, are then commissioned to keep meetings, as often as they can, with those that reside in the same place with them, and also not to forget the heathen. But when they are all at home in the winter; they are asked by turns, perhaps once or twice in the week, to keep the public morning-meeting, and the missionary is always present.

Out of these helpers there are *servants* of both sexes appointed, whose business it is to keep the church or meeting-hall clean and in decent order, to place the benches, to take care of the lamps, to bring in the water at baptisms, and what otherwise falls to the office of a clerk. Besides these, none are distinguished by particular appellations or offices, such as elders, churchwardens, catechists, &c. though they do in fact supply all those places, and that freely without fee or precedence of rank. If it even was in the power of the brethren (which is not the case) to let such persons who are in any way helpful to them, enjoy in return any preferable advantage, yet they would thereby only miss their aim, and do harm instead of good to the people.

#### § 18.

This naturally leads me to the description of their public divine worship, both on Sundays and working-days.

Every day in the week at six o' clock in the morning a short meeting is kept, called the *morning-blessing* or prayer, at which all the baptized great and small attend. At eight is a meeting for all the people, in which a text out of the scripture is always treated of, but still so short, that both speaking and singing seldom exceeds half

half an hour. After this, the men follow their usual occupations on the sea. Directly after, the *children* have a meeting, in which they are catechised; and from thence they proceed to school, the girls to a missionary or deacon who is married, and the boys to the catechist, whither also some grown young people, who have time, resort to improve in reading and writing, and occasionally to assist in teaching the younger children. In the evening when the men are returned from sea, there is another meeting for all the people, at which the minister either speaks on a text, or only sings, which is therefore called the *singing-hour*.

These are the public meetings commonly kept every day. After the singing-hour the communicants remain in the hall, and have a short exhortation. Twice every week the above-mentioned helpers-conference is kept. And after their work and supper is over, they conclude the day with evening-prayer, which they call the evening-blessing.

#### § 19.

On *Sundays*, after the morning-blessing each choir-division, according to their sex, state and age, have a short meeting; these are called *choir-meetings* or *choir-homilies*. But in very bad weather, and in summer when many are abroad, a discourse to the whole together is kept instead of these homilies. The *preaching*, which is either on the gospel for the day (according to the usage amongst the Lutherans) or on any other text, is in the afternoon, and differs from another exhortatory discourse only in this, that it generally is more systematical and somewhat longer, perhaps an hour, and that the missionary delivers it standing, and not sitting behind the table, (for he has no pulpit) that so every one may hear distinctly, the hall as well as adjoining rooms being generally very much crowded on such days.

Every Sunday evening, the Litany, interspersed with chorus's, is prayed with the baptized and the received catechumens; and at the intercession for all Christendom, and for the governors of the lands where we dwell, these words are used: "Guide and protect our dear King, FREDERIC the Vth\*, and all that are put in authority under him, that we may lead under him a

D d 2

\* New Christian the VIIth.

" quiet

“ quiet and peaceable life in all godliness and honesty.  
 “ *Hear us, O dear Lord and God!*”

Next to the holy communion and the solemn ministrations of baptism, this is accounted the most weighty meeting among the Greenlanders, at which the comfortable and yet awful presence of our dear Lord, and of his Father, and of the Holy Ghost is often perceived in such a sensible manner, that many tears are shed; for which reason very few if any among them neglect this meeting; and the very children, who for want of room cannot attend, frequently solicit to have the Litany repeated to them the next day. Directly after this meeting, the married-people have their evening-blessing in the hall, and the single choirs in their respective choir-houses.

#### § 20.

Besides Sundays, they also celebrate in Greenland, in common with the rest of Christendom, the festivals of Easter, Pentecost, and Christmas. On *Easter-morning* at sun-rising the whole congregation assembles in the hall, and having been saluted by the missionary with that joyful acclamation: *The Lord is risen indeed*, a short discourse is kept, and then they repair to the burying-ground, and pray the Easter-liturgy usual in the brethren's congregations, mentioning by name those Greenlanders, who since the preceding Easter departed in the faith, and imploring for themselves a like happy consummation of their faith, and an entrance into everlasting rest in the wounds of Jesus. After this they return to the hall, and the portion of scripture out of the harmony of the four evangelists concerning the resurrection of Jesus, is read, explained, and interspersed with applicable choruses. In the afternoon a discourse is held either on the festival-lesson, or any other Easter-text, and the day concluded with the litany, as other Sundays. On *Easter-Monday* in the morning choir-homilies are kept, and in the afternoon a sermon preached, and in case there are any candidates for it, holy baptism administered.

Nearly after the same manner are *Whitsunday* and *Christmas* observed, only with this difference, that in regard to the former they must conform to circumstances,



ees, (the people being mostly at that time employed in their capelin-fishery) and keep it where they then happen to be: and that on Christmas-eve they keep a Christmas-vigil, at which besides singing hymns of the Nativity of God our Saviour, that awful subject is read and treated of at large. About this time the congregation, in its several divisions, is used to keep agape's or love-feasts; that of the children is always on December 28, being Innocents-day, when after a solemn catechisation, some small presents sent from Europe are also distributed among them.

*Maundy-Thursdai*, *Good-Friday*, and *Ascension-day* are also observed with reading and expounding the respective narratives out of the evangelists; and besides, on Good-Friday, the commemoration of the Death of Jesus is performed in the holy sacrament of his body and blood, always with quite peculiar and distinguished grace and devotion.

On *New-Year's-day* the merit of the circumcision of Jesus, as his first blood-shedding, and his blessed name of JESUS is the subject of meditation. In the preceding New-year's vigil, the congregation is reminded of all the grace and favours bestowed upon them by the Lord throughout the whole year past, and the old-year is concluded with a prayer, thanksgiving and intercession, which is often accompanied with innumerable tears.

The *Epiphany*, or Jan. 6, being the Heathen-festival, or the memorial-day of the first Gentiles paying homage to the new-born King of glory, is solemnized with a sermon, with reading of accounts from other converted heathens, and generally also holy baptism is administered.

On Feb. 2. the widowers and widows call to mind at a love-feast the example of *Simeon* and *Anna*, who with joy obtained that consolation of Israel which they had waited for. But the 25th of March is observed by the whole congregation, as a memorial-day of the Incarnation of Jesus; and since this is the foundation and beginning of our redemption and sanctification, and since also all our Greenlanders are generally at home at this time, the weighty subject of the sanctification of our soul and members through the merit of the manhood of Jesus, is



pressed home with particular application to the different sexes and ages, and the growing youth especially recommended in prayer to his care and preservation.

Other days observed in many protestant countries, such as St. *John Baptist's* and St. *Michael's*, are here not particularly observed, the Greenlanders being for the most part abroad at this time of the year; but yet the festival-subjects are applied in the usual daily meetings.

On St. *Thomas's-day*, December 21, as the Greenlanders were used of old, about this time to make a feast on account of the return of the sun; the words of Jesus, John xx. *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless but believing*, are treated of in the meeting, and afterwards they sing at their meals in their houses most melodious hymns on that subject.

The congregation-day or *prayer-day* is kept every month, the Sunday fortnight after the holy communion, in case the Greenlanders can come together during the summer-season. At such times besides a public discourse, some translated accounts of the heathen-congregations or others, especially some lives of departed brethren and sisters are communicated, a portion out of the Psalms or Prophets read and expounded, and generally some of the catechumens received with the kiss of peace, among the candidates for baptism, or some of these embodied by baptism into the christian church, and these transactions are concluded with a prayer kneeling.

#### § 21. *Public Meetings.*

In the public meetings a text of Scripture is always laid for the foundation, and treated of more in a parænetical than exegetical manner. As for the Greenland-helpers, they speak chiefly of their own daily experience and enjoyment of grace, and what is used to hinder or further them therein; and this manner of speaking makes a deep impression upon the Greenlanders. On festival and memorial-days, as also when it happens that the daily words and texts contain no particular doctrinal matter applicable to the Greenlanders, a lesson is read out of the holy scripture, especially the evangelists, and if needful, expounded with some few plain and simple

ple words. And as many of the Greenlanders can read very well, they will frequently read to one another in their houses, which gives them many opportunities for useful conversation, and for enquiring of their teachers what they themselves do not as yet understand,

### § 22.

One often hears the Greenlanders, especially the women and children, singing spiritual hymns, at their work, both without and within their houses. Formerly those who had good voices were instructed apart in singing; but this is now no more needful, since most of them sing well, know the most common hymns by heart, or can learn them out of the hymn-book. And as strangers are generally struck with the orderly and sweet singing at divine worship in the brethren's congregations; so I must likewise own, that I was so well-pleased with the Greenlanders manner of singing in their meetings, that I thought they almost excelled some of our European congregations. It is true the men have commonly coarse voices, and therefore exert them the less; but on the contrary the women have clear and soft voices, and sing so regular and harmoniously, that it sounds at a distance like one voice. And among them the little girls claim a preference, on account of the clearness and liveliness of their singing.

Their only fault is, that they are apt to let their voices sink, especially in a long metre, but this is remedied by the help of music. Their band of music is very simple, and consists only of two or three violins, a couple of flutes, and a few guitars. Some of the Greenlanders have learnt to play such church-tunes as they know, pretty well on these instruments in two parts, and might become greater proficient in music if thought necessary, for they themselves have a taste for it. Some of them have also learnt to blow the trumpet and french-horn; yet these instruments never accompany their church-music, but are used as a signal, instead of the bell, to call the baptized or communicants to their meetings.

In all public discourses, catechisations and conversions, the living knowledge of Jesus Christ and him crucified is chiefly inculcated, and every other truth deduced from that fountain. The missionaries direct all souls to him to seek remission of sins, life and salvation in his wounds, to be washed in his blood, and thereby to be sanctified and preserved in soul and body. It is their principal concern to establish a real acquaintance between every individual and the near though invisible Friend of their souls, and to keep them in prayer and silent heart's intercourse with him, which supplies the life of God in their souls with daily nourishment, and preserves the lamp of faith from extinguishing.

Their method of conversing with the wild heathen and bringing them to the knowledge of the truth, is already exemplified in the preceding history.

They have experienced how little is effected by first endeavouring to make rational creatures of them, then proving the existence and attributes of God, and from thence enforcing the consequent duties, in order the better to prepare them to receive the doctrine of the atonement, and to shew its necessity. After six years unsuccessful labour, they found, that the plain testimony concerning the Death and Passion of Jesus, together with its cause and happy consequences, delivered by a heart touched with a warm and experimental sense of it, is the best preparation, and the surest way of enlightening the dark and benighted minds of the wild heathen; in order to lead them afterwards step by step into all truth. And I have been filled with the greatest amazement to behold the powerful effects of the word of the cross on the most ignorant and savage heathens, who according to their first appearance seemed utterly incapable of comprehending this great mystery of godliness.

They have been confirmed in this method of teaching, not only by their own experience of many years, but also by the example and attestations of their fellow-labourers among other heathen nations. This method has further been found to be the best by other Servants of God, who have laboured in the East and West-Indies,



dies, among heathens of a more refined, in their way more learned, but also more corrupted turn of mind. To prove this, I will only quote a passage out of *John-Luke Nickamp's short account of the East-India-Mission*, to which Professor *Franke* wrote a preface; the words are these: "The missionaries have frequently remarked, that nothing makes such a powerful impression on the minds of the heathen, or makes them so desirous of receiving further information concerning the sinfulness of human nature, and the vanity of their idols, as when one, immediately at the FIRST SPEAKING TO THEM, declares to their hearts the gracious message concerning the free Mercy of God in Christ Jesus towards the lost human race. On the contrary, our catechists, before they were rightly acquainted with the CHIEF MATTER which a Minister of the New-Testament has to declare, have made manifold experiments, *How little is to be effected amongst these heathens, by all moral representations of the glorious Attributes of God, and of various duties of virtue.* Even supposing they outwardly assent to all such truths, still whilst their stubborn will is not gained over, they only seek the more by various pretences to invalidate the same." Likewise page 465. "We observed that the greatest devotion and awakening was excited among them, by propounding to them the gospel-topicks, and displaying before them the sufferings of Christ, &c."

The same has also been confirmed by the late *David Brainard*, missionary from a Presbyterian society in Scotland among the Indians in the province of Jersey and Pennsylvania\*. We are well informed concerning that pious, and, till his (alas! too early) death, indefatigable man, and it is also observable throughout the whole of his account, that as long as he continued the usual method of preaching, and endeavouring to convince the Indians by connected arguments, he could effect nothing among them; but so soon as he took pattern by his neighbours, whose good success among the heathen he was an eye-witness of, and ventured straightway to preach to them simply the Saviour and his love even till the death on the cross, such a large and quick awa-

\* See Remarkable heathen-conversions, in *Fresenius's pastoral Collections*, 3d. and 4th parts,



kening ensued, that both he, and all the ministers of his persuasion who saw it were astonished, and forced to ascribe glory to God. Was I to quote all his beautiful passages of this kind, I could fill whole sheets of paper. The following may suffice. "Aug. 3. 1745. I preached on Rev. xxii. 17. *Whoever will, let him take of the water of life freely.* Although I could not treat on that subject in the method otherwise usual, yet the Lord gave me boldness and freedom, to set before my hearers in a somewhat peculiar manner our dear Redeemer as a most benign and compassionate Saviour, so that a real awakening was plainly to be perceived."

In the *general remarks on this work of grace* it is said further, page 300. "But this great awakening, and surprising solicitude of the souls, was never occasioned by any terrifying sermons, but, what is exceeding remarkable, whenever in my discourses I strongly dwelt on that moving scene of a Saviour dying on the cross, and his meek behaviour under the whole, as also on the exceeding great riches of the gospel-salvation, and how kindly and out of mere unmerited grace the divine mercy offers the same unto all needy, sorrowful and distressed souls; there appeared immediately amongst the hearers an extraordinary stirring and awakening, &c\*."

## § 24.

This and no other foundation (1. Cor. iii. 11.) is laid among our Greenlanders, and what has already been communicated out of their discourses and letters, and will be further added in the Appendix, will sufficiently evince, that they grow and increase in grace and the knowledge of the truth upon this foundation. But since these public confessions witness only of the state of a few members of the congregation, I will speak my thoughts concerning the whole, as far as I have had opportunity to discern from daily conversation and divers incidents.

I have observed among the Greenlanders little or nothing of that mere head-knowledge, which puffeth up, but leaves the heart empty, or even fills the mind with curious speculations that are hurtful. Neither

\* The translator, not having Mr. Brainard's book by him, was obliged to turn these passages into English out of the German of Fresenius.

have they any opportunity for it; because they hear nothing but the truth, and that according to the Scripture, and the method of teaching is simple, and calculated not only for the understanding, but chiefly for the bettering of the heart. They are not forced to learn much by rote, since the reluctance to that task would in many produce an aversion to the truth, and then of course either a fretful stupidity or secret criticising. Ambitious emulation is not set at work as a spur to learning; and the proverb, "The more learned, the more esteemed," has no place among them in regard to spiritual science.

Nevertheless most of the baptized are masters of a good share of doctrinal knowledge. But there is a difference between those who were joined to them in an advanced age, and those who as children or in their youth were baptized, kept at school, and trained up by the brethren. For these last have not only a daily catechisation, which the adult have no leisure to attend; but, besides, most of them can read themselves, and consequently can better comprehend, and retain what they hear. A remarkable difference may be perceived in these with regard to their growth in clear insight and knowledge; yet there are many old ones too, who by mature reflexion, accompanied with a heart's-compunction, have made surprizing advances.

The main point insisted upon by the brethren among the Greenlanders, both baptized and unbaptized, is the heart's feeling, or the living knowledge, and personal experience of the grace of God in Christ. The candidates for baptism, must no more be deficient in a salutary sense of their own misery, joined with a desire after Jesus and a confidence in his merits, than in the necessary knowledge. If any persons even abounded in the latter, but wanted the former qualification, the missionaries would not once think of them as fit subjects for baptism. On the other hand they look upon such as worthy candidates for the kingdom of God, who, though endued with but a small degree of intellectual knowledge, in good earnest weep for mercy and grace, because they are persuaded that such are capable of being enriched with all knowledge and understanding.

And

And I have indeed observed, that the Greenlanders who have been baptized, and obtained a happy heart, a peaceful conscience, and a sincere desire

“ To learn all that, whereby they may

“ Adorn Christ’s doctrine every way,”

begin from that time to take large strides towards the attainment of all necessary and useful knowledge according to the touchstone of the letter. I have further observed, that those Greenlanders, who have been possessed of more grace and feeling than knowledge, at the time of baptism, have in a very little time outstripped even in true knowledge others, in whom the reverse had been the case; while on the other hand all who after baptism, as it were, stand still, and make no advances in grace, remain also behind-hand in regard to knowledge. And according as the baptized make these equal advances in grace and in knowledge, they are further prepared and introduced into the participation of all privileges of the kingdom of grace.

#### § 25.

I now proceed to the holy sacraments, viz. *Baptism*, and the *Lord’s-supper*.

Holy baptism is administered, either to children of believing parents, or to adult persons.

As to the *baptism of children*, the father immediately notifies the birth of his child, to the missionary, and solicits for baptism. This transaction is performed in the next ensuing meeting where all are together (for it is generally done in the presence of the whole congregation) and needs no delay, as the Greenlanders are under no necessity of preparing any thing, a christening-feast or the like. But if the child is weakly, it is baptized directly in the house or tent of the parents; and if it is late, or bad weather, it is postponed till the next morning. The midwife, and often the mother with her, brings the child quite naked (for they have no swaddling cloaths) to a deaconess, who dresses it in its baptismal garment, and after the missionary has addressed the congregation, and especially the children in a short discourse, she presents the child to him, and he blesses it in a short prayer with imposition of hand, and then baptizeth



baptizeth it into the death of Jesus with the usual words: *N. N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* The child is then carried to some of the helpers, who as sponsors, impart also their blessing unto it with imposition of hands, and the whole is concluded with singing some suitable verses.

In the summer when the parents live abroad in tents, they themselves bring their child to be baptized; but in case of necessity one of the missionaries goes to them, and visits at the same time the neighbouring heathens.

The brethren do not baptize the children of heathens, not even of those who live with the congregation, since they have no sure prospect of their education till one of the parents, if not both, are baptized, or at least received among the candidates for baptism. And when they are so, yet those children whom they brought with them not quite young, and no more (to use that phrase) innocent, are not baptized until they arrive to years of discretion, and have received needful instruction.

#### § 26. *When a person is ready to be baptized.*

With these last and with all the adult, they proceed in the following order:

When they are fully satisfied that it is their fixed intent to continue with the believers, and are assured by the helpers, that they have frequently expressed a desire after baptism, constantly attended the public meetings, dropt their superstitious customs, and walked orderly among the heathens as well as among the believers; and when it also appears, by frequent conversations with them, that they are inwardly moved with longing to change their unhappy state for a happy one; then a missionary speaks with them, (with the women a deaconess speaks, or at least she is always present) and puts their desire, and the testimonies of the helpers, to a farther proof. Their request is then considered of in a conference of the German labourers, and if no material objection appears, they are received among the candidates for baptism on the next congregation-day, and recommended in a prayer unto the Lord.

From that time they are properly looked upon as catechumens or candidates for baptism; it may be depended



depended upon that they will stay, (and indeed their heathen relations now give up all hopes of drawing them away) they enjoy henceforth, in common with the baptized, their proper meetings for instruction, and are more visited, spoke to, and cared for than heretofore, in order to give them a clear idea of the fundamental truths of the christian religion, and especially the better to attend the inward work of the Holy Ghost in their hearts. Trial is also made whether they can learn by heart some cardinal pieces which comprize the christian doctrine, particularly the Apostles creed, with *Luther's* exposition of it; but it is not absolutely required, especially of aged people, that they should be able to repeat it thus by memory, but the missionaries are satisfied, if in a way of free catechisation, they can give answers concerning their conceptions of the gospel-truth, and concerning the ground of the hope that is in them; in all which more regard is paid to the uprightness of their heart, than the promptness of their memory and understanding, or the fluency of their mouth.

The reason why our missionaries insist so little on learning by rote, and are content with so much as the catechumens retain of what they are taught from time to time, may probably be, because they have with sorrow observed, how little usually, even in the midst of Christendom, the many years toil in learning by heart, and repeating so many doctrinal formularies and systems, has contributed towards even enlightening the understanding, not to say changing the heart and promoting true practical christianity. The truth of this many of the serious clergy acknowledge and bemoan.

However I must not omit mentioning on this occasion, that at present many Greenlanders of both sexes, who have had their education among the brethren, and have learnt at school to read well, take pleasure in entertaining the aged people at leisure hours with reading something to them; and these latter retain more in their memories by this method than if they were forced to commit it to memory. For love and inclination to a thing, makes all labour easy.

## § 27.

Now since not much science is required of the catechumens, but a simple, yet heart-sprung knowledge and confession of their unhappy situation, and a true desire after the riches of salvation in the kingdom of God; it may so fall out, that some attain to holy baptism in four weeks time, (though this case is very rare) and others, who remain defective in these points, not till after whole years; for care is taken to administer it only to those, who not only sue for, but know what it is, and why they sue for it.

Adult persons are not baptized singly, but always several together. These solemn transactions are generally performed on a congregation-day, or festival, when all the people can be present, the catechumens having been first closely examined once more concerning their mind and heart; (but the sick, and those upon the point of death, are baptized in their houses in presence of some of their friends.) After a discourse to the congregation and a particular address to the candidates, they are publicly asked several questions, which they must answer, consisting chiefly of an acknowledgment of their misery, a profession of their soul's desire after the blood of Jesus, and an open and solemn declaration of their intention in regard to their future course. Then the missionary with imposition of hands, and during a most fervent prayer, pronounces the exorcism, declares them to be now set free from the powers of darkness, absolves and claims them for Christ as their rightful Lord. Thereupon the servants bring in the water, and some suitable verses are sung, as "The water spouting from his side,—the soldier's spear had open'd wide, &c." Or, "The eye sees water, nothing more,—how it is poured out by men;—but faith alone conceives the pow'r—of Jesu's blood to make us clean, &c." Then one candidate after the other kneeling down before the water, is by the missionary with a basin plentifully overstreamed three times, whilst the words usual at baptism are repeated. This being done, each of them separately is blessed by the German labourers of his or her sex, with imposition of hands, and

and confirmed in a view to the perpetual preservation of their garments of salvation.

What an emphatical impression holy baptism makes on the Greenlanders, how efficacious the blood of Jesus is upon them, and how most of them go on, and grow in the grace then conferred, the following general observation, besides many joyful instances already mentioned may demonstrate, viz. that of all the Greenlanders hitherto baptized by the brethren, only one has gone away and relapsed into his former heathenism. May our Saviour maintain this blessing for the future also to the Greenland mission for his holy wounds sake!

#### § 28.

In regard to the admission to the Lord's-supper, it proceeds slower still. Speculative knowledge is not the qualification they look after in this case neither, but yet they require a living knowledge, and, besides a blameless walk and conversation, above all things a true feeling of poverty of spirit, and an inward hunger and thirst after all the good things dispensed in the house of God.

The candidates having received a competent idea of this great mystery by frequent instructions, are allowed to be present as spectators at the administration of the holy communion for the first time; for hitherto they have seen nothing of it, to the end, they may be spared all representations and speculations useless, yea perhaps hurtful to the heart on so weighty a subject. The communion being ended, they are placed before the congregation, receive the kiss of peace from their labourers, and are thereby confirmed and assured of a speedy admission to the participation itself; and in case nothing intervenes mean while which should justly retard this blessing, they are admitted the next time, having been previously blessed thereto by imposition of hands just before the consecration of the elements.

#### § 29.

A few days before each communion, the communicants come to the missionaries to be spoken with, who learn thereby their present situation of mind; what desire



desire they have after the holy sacrament; what impediment may perhaps have occurred to obstruct it; and they endeavour either totally to remove such an impediment, or persuade them not to partake for this time. They speak separately with every communicant, though sometimes the missionary and his wife speak with a married couple together.

The Lord's-supper is commonly held once a month. The table (which serves for laying the book on at preaching as well as for an altar) is on this occasion covered with a white cloth. The missionary and deacon wear white surplices. This is all that occurs in regard to the ceremonial part.

After a short discourse, the public penitential confession is made in a prayer kneeling, and thereupon the absolution is pronounced in the name of Jesus Christ. Then the element of bread is consecrated with the words of institution, and distributed by two deacons during the singing of some sacrament-hymns. The communicants remain in their places standing, and when the blessed bread has been distributed, they all together kneel down, and at the words: *Take, eat, this is his body!* they partake together at once, adoring him for his goodness in silence.

Some verses afterwards concerning the holy body of the Lord being sung; the wine is likewise consecrated, and then distributed to one after the other, whilst the singing out of some hymns concerning his passion is continued. Lastly they give each other the kiss of peace.

On the morning following, the communicants assemble again in the hall, and keep a liturgy either kneeling, or, if there be place sufficient, prostrate on their faces, expressing their gratitude of heart with so many tender sighs and affectionate tears, that even a heart of stone might be affected with the sight.

Those that are sick, receive their share thereof in their houses. There is no communion kept apart for those in the article of death, except it happens at the usual communion-time.

With what desire the Greenlanders are looking out for the time of every communion, and what peculiar grace prevails at the participation thereof, the accounts



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of the last years sufficiently testify. I need not, nor do I  
choose to expatiate upon it.

§ 30.

On Maundy-Thursdai, (about which time they are  
all together again) another solemnity is connected with  
the holy sacrament, viz. that the communicants have  
their *Agape* and *Pedilavium*.

The agape's or love-feasts (which are also kept on  
other occasions, as on festivals or memorial-days, some-  
times with all the baptized, at other times with a certain  
class of them) are generally begun with a hymn, con-  
tinued with suitable conversation, and concluded with  
a short discourse. The repast consists of dried capelins,  
or biscuits, that are sent to them from Europe by some  
friend or other for this purpose.

The labourers administer the pedilavium in two  
distinct meetings, each among their own sex apart, first  
the brethren and then the sisters. First of all, when the  
passage, concerning this holy act, *John xiii.* has been  
read, they jointly implore absolution. Then the mission-  
ary, assisted by the deacons, and sometimes also by  
some of the Greenland-helpers, begins to wash the  
brethren's feet, and to wipe them with a towel, and all  
the while some verses are sung concerning the cleansing  
virtue of the blood of Christ. Among the women, the  
deaconesses, assisted by some of the national helpers of  
their sex, perform this same act, the psalmody by the  
missionary being still continued and heard by the as-  
sembly.

§ 31.

About this time, when the Greenlanders will shortly  
disperse, and also when they are come together again,  
the missionaries take an opportunity of speaking separate-  
ly, not only with the communicants, as they do once  
a month, but also with all the baptized and catechumens,  
great and small, in order to be ascertained how far they  
have increased during that space in their knowledge and  
acquaintance with the Saviour; to put them in mind,  
before their dispersion, upon what foundation they were  
brought together and baptized, and to exhort them to  
a godly walk and conversation among the heathens; and  
to

to be able to judge at their return, how far they have acted conformably to their promises and engagements.

In case any differences happen between them, they are made up in love, and further variance prevented. If any one has erred, he is set right with the spirit of meekness, and exhorted to the needful circumspection and vigilance. But such, whose hearts have deviated from the Lord, and who have acted against their knowledge and conscience, are once or oftner deprived of the privilege of partaking of the holy sacrament; or, in case of public offence, or according to other circumstances, even publickly excluded the congregation, until the party seeks and finds his heart again, and having obtained new grace, is enabled to reform his conversation and lead a better life.

### § 32.

Hence it will appear, why the brethren have also introduced among the Greenlanders the so called choir-divisions, or a separation of the adult unmarried people of both sexes, which is settled in all proper and regulated congregations of the brethren. The most deplorable experience of the general corruption of all nations, let them live in hot or cold climates, let them be rough or polite, bond or free, has put the watchmen of the brethren's-church under a necessity of thinking in time of a needful separation of the two sexes, in order the better to realize the rule of the apostle: *That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God.* The brethren have found the Greenlanders, in respect to this depravity, notwithstanding their appearance of modesty and reservedness, nothing better than others, and therefore determined to prevent such things by means of a christian regulation; which at the first view, one should be inclined to pronounce impracticable, with such an unrestrained and disorderly nation. But since the late Judith, after her return from Europe 1749, made a beginning with the young women her companions, to live in a house separately by themselves; the widows, and soon after the young men, followed the example, and built themselves choir-houses; and we

have found that this manner of life is not detrimental to their outward œconomy, nor stops the mutual aid betwixt them and the families, but in many respects makes it easier. On the other hand, it contributes greatly to their growing in grace, to the preservation of young and tender minds in soul and body, and to the cutting off innumerable dangers and occasions of sin. In these houses they dwell, pray, and work for themselves, under the inspection of one or more of their own sort and rank; and here they also prove very beneficial to those youths, or great girls respectively, who do not live any more with their parents, and perhaps on account of work cannot so often frequent the schools, by instructing them in reading and other needful learning, and by initiating them in such labour as will be useful to them in their future course.

### § 33.

Every week there is a separate exhortation given to each of these choir-divisions, viz. the children, the single brethren, the single sisters, the married people, and the widows. Besides this, each choir is subdivided into classes or bands, each of which consists of from six to ten persons.

The choir-exhortations are delivered on Sundays by one of the missionaries. Next to justification or forgiveness of sins by grace through faith in Jesus Christ, which is the beginning and foundation of all happiness and salvation, there is especially recommended to them the sanctification of the soul and all the members, as grounded on the merits of Christ, through the daily renewal and sprinkling of his blood; and this, according to the different outward situation of each, and his inward capacity.

The bands are kept once or twice a week, mostly by the national helpers of the same sex and state, and are also visited from time to time by the missionaries and their German assistants.

In these small companies, the business is not preaching or catechizing, but in a way of familiar conversation each speaks openly and frankly of the state of his heart in general, his increase in grace, or whatever has proved

an impediment to him therein, and they are occasionally directed how to proceed, admonished or encouraged. At times the missionaries have a conference with the helpers who preside in these bands, to learn the situation of their people, and to give them some needful instructions.

### § 34.

I will now give a short description of these several choirs from the youngest to the oldest, according to their outward circumstances. I shall follow the order in which on Sundays their meetings are kept, and the doctrine suitable for each applied to them.

The sucklings or children on the arm are carried by their mothers into the hall; the missionary sings some verses with them, and gives the mothers some useful counsel concerning a christian education of them.

When they are above four years old, they are reckoned among the *children*. These on Sundays, the boys as well as the girls, have their exhortation apart, but on the week days they are catechized every morning together, and then they have their separate schools according to their sexes, where they learn to read, and the bigger ones to write. Their school-books are a Greenlandish primer and reading-book, which also contains the *edifying* lives of several happy deceased little children. When farther advanced, they read *Luther's* catechism, the four evangelists, and the Acts of the Apostles, as translated by professor *Paul Egede*, if they can procure them; also a little hymn-book translated by the brethren, together with the history of our Saviour's passion and his last discourses, according to the harmony of the four evangelists, printed at Utrecht 1759\*. As they have no letters of their own, the Latin letters were introduced among them, as the easiest and plainest, and these they have learnt to write in a very neat and pretty orthographical manner. Those that have taste and capacity for music, are instructed apart therein. At the conclusion of their daily school-hours, they learn some scripture-text, or some verse out of the hymn-book, which proves

\* There are indeed some other parts of holy scripture, as well of the Old as the New-Testament, that have been translated by the missionaries, and used with blessing, but not having been printed, these pieces have not been so generally introduced among the Greenlanders.



no difficult task to them, as they are daily occupied with, and catechized upon suchlike matters.

In the afternoon there is no school kept, because both the brethren are otherwise engaged, and the children then assist their parents in household affairs; the boys also must exercise themselves in rowing their kajaks, and throwing darts. In the summer, when they go abroad with their parents, the school is intirely intermitted. And yet they make quicker progress in learning, than one should expect from Greenland children. I observed, that many children learnt to read in one winter, and some youths by repeating their lesson at home to one another, have learnt by heart the second, which is the largest part of the Creed in one day. But all must be done without compulsion. They are in general very willing and eager to learn, and when they grow weary, the only way to encourage them is, by kindness and heartiness.

When they attain to the age of twelve years, they are received into the *great boys* or *great girls* choir. From that time they commonly live in the *single brethren's* or *single sisters* choir-house; and when twenty years of age, they are incorporated into the choir of the *single brethren* or *single sisters*. The boys diet with their parents or relations; but the girls fetch their victuals from their parents, and dress it in their house. Yet such of them who are at service in some family, and perhaps tend children, have their support and abode with them by day.

### § 35.

How the *married people* conduct their oeconomicall affairs, and treat their children, is already mentioned above\*.

The brethren do not allow here, any more than in other congregations, that *single people* of different sexes have any familiar conversation with each other publicly (much less privately) except what the most necessary civil affairs may require; or that they carry on courtships for years together, whereby occasion is often given for hurtful speeches, if not actions. A widower, especially if he hath small children, cannot remain long without a

\* § 4, and 5,

helpmate. And as soon as a single Greenlander has attained his 20th year, and is judged capable of maintaining a family, marriage must be thought of for him too. In this point they are cared for by their parents, or, if they have none living, by their teachers. For although every one is at liberty to move the matter himself, yet they seldom do it, well-knowing that the brethren study their good, and yet withal allow them all the liberty they can wish for. The altering of his condition is proposed to such a young man; he is interrogated whether or no he has made his choice already? if he has, it is gladly approved of, unless there is ground to fear its proving detrimental to his temporal and spiritual welfare, or that it is the contrivance of over-busy and unwise people. But if he has not fixed on any person, then a proposal is made to him. And as the missionaries reserve the power, in case of a too hasty or absurd choice, to deny the Greenlander the marriage-ceremony; so likewise the Greenlander has it at his option, to reject a proposal made to him. Proper time having been taken to consider of the matter, and the man being come to a resolution, the affair is communicated to the intended spouse: the men indeed are not so difficult, but the women start more scruples. For though they no more imitate the former unseemly gestures of the heathens, pull off their hair and run away in a fury, yet they often give a flat denial, after which all persuasions are in vain. When the two parties concerned are come to an agreement, they are, after a short exhortation, promised or betrothed in presence of their relations; and their intention is then made known to the congregation, and they are recommended to their prayers. After some time they are joined together in holy matrimony by the missionary, in the name of the Holy Trinity; whereupon each takes leave of his or her former choir at a love-feast, and receives its best wishes for their new state.

## § 36.

The brethren do not allow their men to marry heathen wives, nor do they give or yield up any baptized woman in marriage unto an heathen man, with the in this case precarious hope, that the unbeliever may be

won by the believer. No one has liberty to marry more than one wife, nor to put away the wife he has. They esteem the marriage-bond indissoluble, even when marriages were contracted by persons in the state of their ignorance and heathenism, and not in the most orderly manner; and for this reason they exhort them to all conjugal fidelity and benevolence. Neither do they permit any Greenlander, to dwell among their people, who has left his wife under the pretence of her being a hindrance to him in becoming a christian: such a one might secretly have entertained the sinister view to obtain another, perhaps a baptized sister that was more agreeable to him. No married woman is received into the brethren's settlement without her husband's consent, except she has indeed been put away. The brethren abhor all such means of increasing the number of their christian flock, and all such proselytes that are made out of carnal views, and contrary to divine as well as human regulations.

But when married people from among the heathen are baptized, and at length both of them admitted to the Lord's-supper, they are blest by imposition of hands, in the face of the congregation, and recommended to the grace of God by prayer, in order to be enabled to conduct themselves in their state, as becomes members of Christ, and as is pleasing unto God; which transaction they stile, the receiving the blessing of the church.

### § 37.

When married people are parted by death, the *widower* remains in his cottage, and after some time marries again if he is not superannuated.

In case a *widow* has small children, she continues in her former habitation for their sake, till they are fit to move into the choir-house either of the single brethren or single sisters, or go to service in some family. Then she herself moves into the widows house, except she has children who are married, and continues with them to tend her little grand-children; but she concerns herself no further in house-keeping. On the other hand, if she has up-grown unmarried sons, she keeps house for them, but always in connexion with that family  
with

with whom they grew up; as they in return are under an obligation to assist such a family in their old age, and even to train up their children.

If there be any chattels left after a man's death, and no upgrown sons, then his boat, tent and implements are given to another man, who is thereby obligated to maintain the widow and to bring up her children. What other little matters she has left her, she disposes of for her own and her children's necessities as she thinks fit.

§ 38.

When the Greenlanders fall sick, the brethren must also be their bodily physicians, and assist them either with medicines sent them by their European friends for that purpose, or with bleeding, which is of great use in fevers brought on by their frequent catching cold, they being very plethoric. At such times they are diligently visited, and also nursed, as the Greenlanders themselves are exceeding ignorant and awkward in that respect.

They spend their time of sickness in a manner suitable to christians, who are not afraid to die, but rather desire to depart and to be with Christ. Of this cheerfulness and confident desire we have seen such striking instances, as one could scarcely expect from such, who but a little while ago were blind pagans. Yea we have found, even in those, who after their baptism did not altogether prosper to our wish before, such a change for the better wrought some time before their sickness, and such a good prospect of their answering our whole heart's expectation, that we have been often obliged to say: "All is well, that ends well."

When their life is come to its final period, the blessing of the congregation is imparted unto them; by one of their teachers, with imposition of hands, during the singing of some verses and prayer. And as soon as the spirit is gone over into Jesus's hands, the relations dress the corpse in the Greenland-fashion, and instead of putting it into a coffin, they sew it up in a skin. Being laid on a bier, it is covered with a white cloth, on which a Greenlandish verse to this effect is legible, the letters being formed with red ribbands: *You bear me now to my repose—as once they bore my Lord;—and as his sacred body*  
*rose,*



*rose,—so mine shall be restor'd.* A funeral-discourse being kept in the hall, four Greenlanders carry the corpse to the burying-ground, the missionary going before, and the Greenlanders following after, two by two. There it is deposited in a tomb walled up with stones, during the singing of a hymn; and after praying out of the litany the following petitions, among others: *Keep us in everlasting fellowship with the whole church triumphant, particularly with our brother (or sister) N. N. &c.* the blessing of the Lord is pronounced, and the grave covered in with broad stones and green sods.

One cannot censure the Greenlanders on account of the tears they shed at the departure of their beloved relations; but their former superstitious customs, and visits of condolance accompanied with howlings, both at their houses and graves, are utterly abolished, because they believe the resurrection of the body, and the life everlasting.

### § 39.

For a conclusion, I will insert out of the brethren's church-book, the number of Greenlanders baptized by them from the year 1739 till the fall 1762. Their number in New-Herrnhuth amounts to somewhat above 700, besides those at whose baptism they assisted the late missionary Drachart, or whom they baptized at the colony by special request, in the absence of the Danish missionary; and besides those baptized at Lichtenfels. Out of these, 250 are already at home with the Lord, and many have been spared for the settlement at Lichtenfels, and yet the congregation at New-Herrnhuth consists at present of 421 baptized brethren and sisters, of whom 174 are communicants. Besides these, there are 39 catechumens, and 11 new-comers; so that the sum total of inhabitants is at this time 471.

To take them according to the choir-divisions, there are 122 married people; 3 widowers; 62 widows, of whom 46 became such in heathenism, and they and their children sought their refuge among the brethren. There are 101 single brethren, including such youths who go to school, and are learning the management of kajaks; 116 single-sisters and great girls; 31 little boys, and 25 little girls; in all 460 souls.

According

According to an account received in the summer 1762, from *Lichtenfels*, there were 100 baptized brethren and sisters, viz. 63 baptized in that place, and 37 that went thither from New-Herrnhuth. There were besides them 38 catechumens, and 30 new-comers, who had resorted thither this last year, in all 168. There are 18 baptized families, who live in two large houses, besides some single women, and some widows who have their own houses, but still are distributed amongst the families for maintenance and service.

### § 40.

It must be allowed, that the whole is but a little flock: I say not, little, in comparison to the Greenland nation; for that, according to a computation already given \*, scarcely amounts to 10,000 souls, in which view the believing Greenlanders are however a considerable acquisition for our Saviour: but I call it little, when compared to the vast multitude of Pagan and infidel nations in general, to balance which these Greenland-congregations, and others from amongst the heathen, are but a small company. And yet when one considers the grace that prevails amongst this people, one must stand amazed at this phænomenon of our time, and must be taught by the surprizing effects to acknowledge the cause.

I would only say thus much: That when I walked about among the Greenlanders, observed their deportment and conversation, and sometimes barely viewed the contrast between the very looks of the believing and the unbelieving Greenlanders; I have frequently thought, that your sceptics, who incline to doubt of every thing which their reason cannot comprehend, and who deny the efficacy of the gospel, or at least judge it insufficient towards effecting a total change of the mind and morals of men; I say, I could not help thinking that they might here be clearly convinced of their error and mistake, by beholding men who had been born and brought up in an uncontrouled licence like wild beasts, destitute of education, totally ignorant of religious im-  
pressions, laws, rewards or punishments, yet now quite

\* Book I. § 4.

voluntarily (only constrained by a higher hand) submitting their necks to a before unknown and unaccustomed yoke, I mean the obedience of faith, and on that account obeying and following their teachers without necessity or compulsion. They are commonly exceeding averse to leaving the place of their nativity, (or, if they once move from it, they feel a constant almost irresistible itch for roving from one place to another;) and yet now they spontaneously quit their country, friends and acquaintance, settle with their teachers, and form as it were an orderly republic of their own, useful to others as well as to themselves; and all this from no other motive, but to hear such doctrines as yield nourishment to their souls. These people, so stupid, at least so thoughtless, careless and remiss, that they think of nothing but what touches and gratifies their outward senses (for which reason some people incline to place them in one class with the brute creation, and many of themselves know no difference to make between themselves and other animals) these very people, by means of competent instruction, and through the grace and illumination of the holy Spirit, become so discreet, attentive, carefully considerate and wise, that they comprehend the greatest mysteries of faith, and realize them in their souls in an experimental and happy manner, so as to be able to deliver the most glorious testimonies thereof with spirit and power. The wild Greenlanders are so inflexible and self-willed, that they will rather suffer death than have their self-will thwarted; and I was assured, that many a one, that had been curbed in his will by his relations, has starved himself to death in a pet, or otherwise put an end to his life: At the same time one perceives on the other hand, among the baptized Greenlanders, a tender, flexible and docil turn of mind, which submits with love and manly meekness to be advised and guided by foreigners, who are looked upon at first by them, as well as by other nations, as barbarians. And it is evident that this is not the effect of temperament, but of grace, since one often observes, in the public meetings, or in private conversations, and even in the most remote places, perhaps the very stoutest Greenlander, shedding

humble

humble tears on account of the feeling of his natural corruption, and the sweet grace of our Lord Jesus Christ. This happy compunction of heart through the word of the cross, which breaks rocks asunder, and yet rejoices the heart, may be still more plainly perceived, when any of them has been overtaken in a fault, and has again been carried away by his stubborn natural temper. For when every other argument proves ineffectual towards convincing and persuading him, yet the putting him in mind of his baptism, or of what our Saviour has suffered for us and bestowed upon us, and that one not only grieves men, but the very heart of Jesus and his Spirit by such transgressions, this generally proves the most powerful means of mollifying his obdurate mind in such a manner, and to such a degree, that the poor strayed sheep with floods of tears implores forgiveness and promises amendment. This tender disposition of mind, which I frequently observed among young and old, male and female, to the inmost joy and humiliation of my own soul, is to me a stronger proof of their heart's being really changed through the blood of Jesus, than if they even went on constantly in such an exactness of behaviour, as to be looked upon as unblameable: for this might be owing to their complexional quiet temper, or be ascribed to the good order and discipline, or to the fear of shame or loss, &c. whereas the other can be derived from no other source than solely and alone from faith, and the deep impression of the passion and death of Jesus, which must vivify and impel the new creature. Nevertheless I must do them the justice to observe, that fewer faults or deviations occur among them than one should imagine, and that their walk is such, as not only to be edifying to their own nation, but also to redound to the honour of the gospel.

And thus I look upon this in number small flock of believing Greenlanders, together with the other congregations from among the heathen, as one of the greatest works of God in this our time, and as an incontestable proof,

“That only thro’ the Lamb once slain,

“All the whole world may find release

“From all their sins, and endless grace.”

*This is the Lord's doing, and it is marvellous in our eyes.*

APPEN.



## A P P E N D I X,

*Containing some short Letters wrote since the year  
1755, by Greenlanders still living.*

I Have long been undetermined whether I should communicate any letters of the Greenlanders still living, partly because they may seem pretty much alike, and partly because it might be exposed to uncharitable censures; but still I could not prevail with myself wholly to suppress all that I found of that sort, as I have perceived on many occasions, that the letters wrote by converted heathens, particularly the Greenlanders, have made a deep impressiion upon all that have seen, or heard them, and have not only excited them to extol that Saviour, whose grace so gloriously shews itself amongst the wildest pagan nations, but sometimes have tended to awaken in them a salutary shame, and a new zeal to run their race. Such persons might have regretted the loss of something, perhaps the most relishing to their hearts, if these letters, of which there are a good many, should totally have been omitted. This is the only reason why I here insert a short extract out of some of their letters. Indeed familiar letters, which are not written in a dogmatical strain, but where one speaks simply about himself, cannot be supposed to exhibit people's whole understanding of the gospel-doctrine, and the growth in the same; yet they may discover the foundation that is laid, and the superstructure built thereon. At the same time one may see out of such letters the Greenlanders way of thinking, and the situation of their hearts. It is possible in general, that the state of some men may be better, than they can express it in words; and it is not impossible that others may affirm more of themselves, than they are really possessed of: But we cannot well suppose the latter of the Greenlanders, because they are an upright and simple people, who neither chuse nor are able to speak intelligently of things they have no heart-experience of; at least they would necessarily be afraid to tell their ministers any thing, which

which they must know to be otherwise. For the most of these letters were dictated by them to their ministers : some indeed were wrote by the Greenlanders with their own hand, and the missionaries have added nothing, but given us the genuine translation.

In the first place I will communicate a couple of letters in the Greenland-language, with a literal translation, as near as possible to the original.

From *A.* a married man at Lichtenfels.

<i>Affarsara Johannes Affarsok,</i>	My dear Johannes, full of love !
<i>A</i> <i>Rlagut tersanéavit, Kano-</i> <i>gaktiksomik affagingma,</i>	<b>H</b> OW much thou didst love me, when thou wast here with us, I cannot forget ;
<i>puiorsinnaungilara ;</i>	Because thou gavest food to my soul,
<i>Tarnima piksanik tunningar-</i> <i>parma,</i>	When thou concerning the Saviour's blood and death and wounds often didst instruct me.
<i>Annaursirsum Auaniik, Tokkoa-</i> <i>niglo, Ikkeniglo ajokærsorta-</i> <i>rangma.</i>	These thy words did pervade my heart in such a manner,
<i>Tamakkoa Okautsroit kiblikpæt</i> <i>Umættiga taimane,</i>	That since that time I nothing besides can relish.
<i>Sullilo tamakkoinneit illuaritu-</i> <i>innarpaka.</i>	No other thing can rejoice me,
<i>Adlab - tipeitsugluartissinnaun-</i> <i>gilanga,</i>	But the Redeemer's death, his passion, his blood and his wounds ;
<i>Annaursirsub Tokkoæt, An-</i> <i>niello, Auello, Ikkesalo ;</i>	These alone can yield me joy.
<i>Kissimik tipeitsuktissinnaunga.</i>	For my poor heart, I also nothing else will have,
<i>Umætimmut ajulersomut adla-</i> <i>mik piomangilanga,</i>	This suffices me entirely.
<i>Tamerfa namagaka.</i>	That in company with thy and my beloved <i>Hannefe</i>
<i>Affarset Affarfigalo Hannefe</i> <i>Nulliengalo Illagællugik</i> <i>tamaunga pirsonga, illissi-</i> <i>mauet.</i>	(Beck) and his wife, I came to this place, thou knowest already.

And

*Annaursirsublo pekkogaminga,*

And since according to the will of the Saviour, it was so to be,

*Tunnirsaranga Okaufiksamnik  
Koissimarfunnut,*

He gives me words also to the baptized-ones,

*Taimatog Nellurfunnut okalluk-  
titaranga tussarnarsomik ma-  
martarnomiglo Umætteinnut.*

And likewise, that to the heathens I speak such words, as are pleasing to hear, and relishing to their hearts.

*Imangoak nellyungnærfitfomar-  
paukit,*

A little I will however acquaint thee,

*Kannogétomik okaufekarpunga,  
Nellurfunnut okallukuma.*

What words I make use of when to the heathens I speak.

*Ima: Arlagut illiofsifut Nellur-  
fungovlungalo Ajortulliar-  
fursunga,*

'Tis in this manner: Formerly I was just as you are, an ignorant and wicked man;

*Sullilo illovne uamnik ajortit-  
fokangilanga.*

And to this hour I have in my inner parts nothing good of myself.

*Annaursirsimale ujarniarpanga  
nenniulungalo,*

But the Redeemer has sought and found me,

*Okautsiminik kakoanga kenner-  
lerdlungalo,*

And by his word called me, and chose me,

*Nellurfunnilo pærspanga,*

And from the heathens set me free,

*Opertunmut Illægekfunnullo pis-  
fillunga.*

And to the congregation of the faithful brought me.

*Sullilo ajortorojungoama,*

And when I was yet a miserable man,

*Annernermik ajokærsordlungalo,*

He, by his Spirit, instructed me,

*Aungminik ubbarpei Ajortika,*

And through his blood washed away my sins,

*Kivgaiungnærfillungalo Ajor-  
tunnut tamannut,*

He set me free from the slavery of all sins,

*Tokkomullo Tornarjub pirsau-  
neranullo.*

From death and from Satan's power.

*Sumikme annaukahga?*

But wherewith hath he re- deemed me?

With

<i>Aungminik nellekangitsomik,</i>	With his own blood inestimable ;
<i>Anniaminiglo pingitsomik Tok-kominiglo.</i>	And with his innocent sufferings and death.
<i>Okkorsea ! Taima aktiksomik Innuit Annaursirsum assauei, pigiomavlugit.</i>	Hark ye ! so exceedingly has the Saviour loved mankind, in order that they might become his property.
<i>Umættivsnik tunnlomagussuk,</i>	If your hearts to him now you will surrender,
<i>Nangminek illuar saromarpei, tipeitsuktillusilo.</i>	Then he will himself prepare them, and make you happy.
<i>Taima okallugbigaka.</i>	Thus I use to speak to them.
<i>Nellungilettog, tersanéauit, Ikkiortiksengoamnik pigauko, Gub pekkursanik.</i>	Thou knowest also, that when thou wast here, I obtained an help-mate by God's will.
<i>Taurfoma Kenæt Sanelo tipeitsuglaarpoguk,</i>	Before his eyes we both live contented ;
<i>Affarsuserpuglo taurfomunga agliartorpok.</i>	And the love of us both towards him increases.
<i>Uautingnut illekfillunuglo,</i>	Towards each other we are friendly (or sociable).
<i>Sullueksauvut naniarpavvut Annaursirsvota Kenæt sané.</i>	And, all that we have to transact, we do it before our Saviour's eyes.
<i>Affussiak nuænekau,</i>	It is indeed exceeding agreeable,
<i>Nulliareek ingmingnuk Annaursirfomullo innulluarunik pinniakkattigeeklutiglo.</i>	When married people together before our Saviour live happy, and prove a help to one another in all things.
<i>Kaumarfome karsomepunga A. K.</i>	I that live at Lichtenfels, A. K.

This letter was dictated to the missionary. But the following was wrote by a Greenland boy to the son of one of the missionaries, who was at that time in one of the nurseries of the Unity :



*Affarsara Jakungoak !*  
**A**ksut Umættigoamne kun-  
 ningarbaukit.

*Nellunginnama aksut assagang-*  
*ma,*

*Taimaitomiktok aksut assauau-*  
*kit.*

*Aglekkeitit mahna piaka,*

*Attuwardlugullo tipeitsutigaka.*

*Annaursirsuble Annia, Tokko-*  
*allo, Ikkilo Ullut nungullu-*  
*git erkeiginnarpaka ;*

*Tuksiarbigirsara,*

*Nuttamik Saimaunerminik tun-*  
*nekullunga,*

*Umættingoarallo kersakullugo.*

*Taima erkeiniaruma,*

*Kodlinnermit Tipeitsungnermillo*  
*Iffigai puttufimarfut erkei-*  
*niarpaka,*

*Nellunginnama Affaursirsub*  
*Affasusia uautinut angisor-*  
*sumet.*

*Annaursirfungoara innutillunga*  
*allarfinnaungillara.*

*Naugle kiffmikuma summillo-*  
*neet ikkuma,*

*Nungullugit Umættimne nei-*  
*jongardlutalo, tipeitsuktitta-*  
*ranga.*

*Taimatog Aniasusia erkeinia-*  
*rauko,*

*Uanga pivlunga taima aktik-*  
*somik anniarmet ;*

*Uangale sumik akkinniafsauara*  
*Illiortinnik Ekkarsautinniglo.*

My dear little Jacob !

**I** Much in my heart salute  
 thee.

Because I know that thou  
 much lovest me,

Even so I much love thee.

Thy letter I have here re-  
 ceived,

And when I read it, it re-  
 joiced me.

But on our Saviour's suffer-  
 ings, death and wounds,

I think daily and hourly ;

And I pray to him,

That new grace he would  
 give me,

And my heart inflame.

When I so am meditating  
 on him,

With tears and joy, his  
 through-pierced feet I  
 tenderly embrace,

Because I know that the  
 Saviour's love towards  
 us is very great.

From my Saviour, as long  
 as I live, I cannot turn  
 away.

When I am alone, or where-  
 ever I am,

He to my heart is continu-  
 ally near, and makes me  
 joyful.

Likewise when on his suf-  
 ferings I reflect,

How he on my account so  
 much has endured ;

Then I do not know what  
 returns to make him for  
 what he has done for me.

I in-

*Tipeitsuktiinieiffauara.*

To live to his joy I inly desire.

*Kyannakau Annaursirsub Affa-  
susia,*

Worthy of praise (or thanksgiving) is the Saviour's love,

*Angnerumet Innungnut tama-  
nut adlanullo.*

It is greater than all, towards all men, in all places.

*E - - - ovunga.*

I am E. - - -

*Affarsamnut Kattengutimnut  
Jakomut,  
Kablunæt-Nunametumut.*

To my dear brother Jacob,  
in the European-land.

Now follow some very short extracts of letters.

*I. From married men.*

1.) *A.* It is often in my mind, that our Saviour has not chosen me out of the world in vain, but that my walk and conversation might be a light among the baptized and among the heathen. When I represent unto myself how our Saviour lived in this world, I stand quite ashamed, and know not what to say. I am a poor man, and yet I have access every day to our Saviour like a little child. Let me be where I will, I can have no better, safer place in time nor eternity for my soul and body to hide in, than the wounds of Jesus. I feel also that the body and blood of my Saviour is the weightiest thing to me, and the very life of my soul, &c.

I am a poor and needy sinner: but still our Saviour doth not despise me, but gives me his flesh to eat and his blood to drink. He mortifieth in me more and more whatever is displeasing to him, and vivifieth and warmeth my heart with his blood. Now since he does not put me away, though I am such a poor spoiled creature, I am determined to keep him always before my eyes, &c.

2.) *A.* Our Saviour has done great things for me, for he has redeemed me with his own blood and death. And because I am assured of this, and feel it in my heart, I will thank him for it as long as I live in this world, and never let him depart out of my sight, &c.

The Saviour gives me every thing out of free grace, therefore I will no more be unhappy or peevish. And

since I feel in truth that I have a corrupted soul and body, I will confide in him alone, because his blood is to me a medicine both for soul and body, &c.

—At present I feel that I am poor, but at the same time I feel also the great love of our Saviour in my heart. That is my daily preservation and life. Besides this I have no satisfaction. I had great joy in my John Ludwig when our Saviour took him home this winter to himself, because to his last moments he was continually pointing at the wounds of our Saviour in his hands and feet, &c.

—I can never be happy but in the enjoyment of Jesus's sufferings. When I cannot embrace him, or when he does not press me to his wounded breast, I am not happy: but when I feel that, then I am well. And because his love is so exceeding great, I have surrendered myself quite to him as his own, and all I do shall be for him, &c.

—I am indeed a poor needy man, and though I know of nothing that could oppress or trouble me, yet my defects and faults are numberless. He must deliver me from them, and heal me.—He has given me his body and blood out of unmerited grace; thereby my heart is enkindled, I have life everlasting within me, and I depend upon him that he will preserve it me, and daily supply all my necessities, &c.

3.) *B.* His blood alone makes us happy and cheerful. I therefore beg him, that he would look upon my heart as a vessel placed under his cross, and fill it with many drops of his blood. For that feeling in the heart is incomparably sweet, and it is often to me as if his side was opened that very moment. This rejoices and enlivenes my heart; and this is my concern wherever I am, whether in my house, on the rocks, or on the sea, &c.

—I will also let thee know, that our Saviour has given us two children. We will beseech him to receive them as his own, and will study to bring them up for him, and to present them before his face, &c.

—Our Saviour having redeemed me with his blood, I do not chuse now to be saved any other way but through his blood alone. I beseech him to preserve his wounds ever new and precious unto me, and to warm and enliven my heart by his holy blood. I often feel myself

myself very poor and helpless, but whenever I embrace him in spirit, my heart is comforted again. The Holy Ghost is my instructor, and nurses me like a child. And since he glorifies Jesus's death and sufferings in my heart, I am willing to make it known unto others. I have once given my whole heart and soul unto our Saviour, and will no more take it back again, &c.

4.) C. I thank my Saviour with all my heart that he has made me obedient to follow his will, &c.

——I have not forgotten to this very hour, that some years ago thou didst make use of me as interpreter amongst the savage southlanders. Though my heart's situation was then but indifferent, yet I complied out of obedience. Now I begin to perceive, that I have got a little more to pour out of my heart, and when I travel among the wild heathen, our Saviour is very near to me, and gives me words to speak to them. Yet I am persuaded that as long as I live, I shall remain a poor necessitous man, and shall never cease, as a beggar to importune him. At this consideration my eyes overflow with tears of joy. While I live, I cannot forget that he has bought me with his blood. And as his eyes are fixed upon poor me, so mine are also upon him, &c.

——I owe our Saviour a great deal, but I can give him nothing but my poor corrupted heart. He has raised me up out of the sleep of sin and destruction, and I know of no such Saviour as he is in heaven or earth. It is true I have not as yet seen him, but it is often so to the spirit of my mind as if he stood before me, and I will never let his bruised countenance slip out of my mind, till the time comes that I shall rightly see him face to face. Whilst I am this moment thinking how he sweat-ed bloody sweat on account of my sins, my eyes overflow with tears, so that I cannot write much more to thee at present. Thou knowest very well how one is disposed at such times, &c.

——I love our Saviour, but his love to us is much greater. Of this I should have remained ignorant, if he had not brought me to the congregation of the faithful. It is he alone that comforts my heart, and preserves my soul and body. This my brethren here know, &c.



—I conceal nothing from him. He shall know me as I am. For I know very well, that if I was not undisguised towards him, I could not possibly be happy. And if I did not feel him in my heart, I must walk about as in a dream. My brethren! ye that dwell towards the east or wherever ye be in the world, I let you know that I think on you continually in my prayers, and intercede for you, that ye may have constant joy in the bleeding Saviour and in his wounds. For the greatest cause of joy is, that our Saviour has set us free from sin by his wounds and bloody sweat. And because your thoughts and mine agree in this point, therefore I cannot forget you.—We will jointly thank him, and not forget what he has done and suffered for us. It shall remain fixed in our hearts, &c.

5.) *D.* The bleeding Saviour is my most pleasing object; but when I am to speak any thing to the joy and comfort of my brethren and sisters, I feel my own heart's deficiency, and words fail me. Though I am sensible of my poverty, yet I cleave close to him, &c.

—I thank our Saviour that he hath freed me from sin, brought me from darkness to light, and given my heart a feeling of his bloody atonement. I have nothing to depend upon but the crucified Saviour. And even when I feel my misery, still he appears unto my heart. If I should lose sight of him for ever so short a space, I should soon go astray from him. But he watches, guards, keeps and preserves my heart with his blood.

—Our Saviour is my only dependence, therefore I will keep continually to him. For when I perceive the deep depravity of my soul and body, I am incapable of helping myself. But then I call to mind what he has done for us, whereby he can bring me into a right situation, and preserve me therein. Just so as I am, I set before me him who was extended and nailed to the cross for me; he alone can nurse and preserve me, and out of his wounds I will drink, as a child sucks the breasts of his mother, &c.

—Had I not a remedy in our Saviour's body and blood and in his wounds, my soul and body would be in continual danger of relapsing into the deepest misery. But I depend on our Saviour for daily preservation.

When

When I feel myself weak, I apply to his precious blood, beg him to moisten my heart therewith, and to remain continually near to me with his grace and mercy, &c.

6.) *G.* I know thy mind, and I know also thy face. And now I kiss thee out of the inmost part of Jesu's wounds. They are the cause of all my joy. O! that I may never lose the sensation of his blood! Wherever I live or move, he is continually with and about me. Therefore I will always rejoice in him, though ever so poor, and will keep close to his pierced side, whither I have found a free access.

7.) *John* (who not long ago was baptized, and is since departed this life:)

I am also now here, and supplicate my Saviour often with tears, to warm my heart throughout with his precious blood. I love my teachers; I will give our Saviour my whole heart, and will part entirely with all heathenish customs, for I am here for that end\*.

8.) Another of the same name, the first that was baptized at Lichtenfeld:

—I was in very deed a dark voluptuous, licentious, wicked and ignorant man, but our Saviour has called me by his word and Spirit, enlightened and brought me to his congregation, and has now washed me clean from my sins, for which I can never thank him enough. I am still very poor and deficient, but I go the oftener to our Saviour, and intreat him, that he would more and more warm my heart with his blood, &c.

9.) *Job.* Though I have not seen thee for a long while, yet I have not forgotten thee. Neither can I forget our Saviour as long as I live. I am poor, but when I pray to our Saviour in my poverty, I am well and happy, &c.

I was sometimes unhappy last winter, when I thought on my brother-in-law who was lost in the sea. But our Saviour has again comforted me in a rich measure. I have no greater satisfaction than himself.—When I feel

\* He has the testimony, that he faithfully performed this his promise and that he would in all appearance have proved one of the most useful men of his nation if he had lived, for he was endued with a more than ordinary share of solid good sense.

my sinfulness, I know of no deliverer but my Creator, to whom I live.—If there was no Saviour, I should do no good: (should be a mischievous man) but that is my joy, that he does not despise the miserable.

—Whenever my heart is poor, I feel also the grace of our Saviour. Though he might with good reason depart from me on account of my great unworthiness, yet he does not. That amazes me exceedingly. Well then! he shall have my whole heart, &c.

10.) *Jon.* I hide myself daily in our Saviour's open side, as the birds hide in the rock-clefts, and I suck his blood like a suckling child. Though I often suffer outward want, yet my heart always has its portion, and that keeps me happy, &c.

—I have placed my confidence in our Saviour, and the Holy Ghost has often reminded me of him, and helped me to a vital and inward happiness. When he draws near to my heart, and sometimes in a particularly perceptible manner, I fall prostrate before him, and worship him. I have him, and will not let him go. I often think: O! how shall we rejoice, when we shall once be together with him, and shall see him as he is. When I am alone, or when I row in my kajak, I often pray and weep before him, and tell him the thoughts of my heart. And when I visit the heathen, I tell them something of our Saviour; and whenever he anoints my own heart with his blood and blesses it, then they pay attention to my words. But when I observe in them no disposition to hear, I keep silence; yet will nevertheless not cease again to speak of him, &c.

—I am glad that our Saviour discovers to me more and more my natural depravity, and the deficiencies of my soul and body. I will continue before him praying and weeping, as long as I live. Whenever I draw near to partake of his flesh and blood, my prayer to him is, that he may destroy and mortify in me every thing that cannot be pleasing to him, and form me so that he may rejoice over me. And afterwards I thank him, that at such times always something in me that was unbecoming, is done away.—When I see my badness in any respect and feel my poverty, I seek him with the same eagerness as a child does its mother. And then I often  
rejoice

rejoice so over him, as if I had found some treasure which I had longed very much for. He is the friend of my heart, and wheresoever I am, it is to me as if I always conversed with him, &c.

— I always rejoice when I hear of thee, especially when thy letters are read to us on the congregation-days, or somewhat of thy discourses. Amidst all the sickness of my soul, I yet always rejoice that I as a poor sinner am allowed to lie at his feet and to kiss his wounds. The happiest thing for me upon earth is the Lord's-supper, for there it is that he is so exceedingly near to my inner man, &c.

11.) *Jon.* in Lichtenfels. My heart begins to feel a little of what our Saviour has done for me. Though I am a vile and worthless creature, yet he gives me frequently of his precious blood, whereby he changes and prepares me to become what I ought to be, &c.

— I rejoice when I hear that thou lovest us all so much; but our Saviour loved me before thou didst. For he pursued me whilst yet among the heathens, and has at last brought me to the congregation, and washed away my sins with his own blood. Though I still perceive that numberless wretched things adhere to me, yet he proves gracious to me and forgives me always afresh. When I consider this, I blush before him, but still come again to him, and as a poor sinner pray him to sprinkle my heart with his blood, and thereby to preserve it clean, &c.

12.) *L.* Because I am well assured that our Saviour receives me as a sinner, I can rejoice in him with my whole heart. But I am also convinced, that my heart does not always burn and flame with love towards him. I therefore pant and pray that he would shed forth his love in my heart, and by the influence of his corpse and blood bring me more into such a situation as to yield joy to him, &c.

13.) *M.* I feel now quite otherwise in my heart than what I felt formerly. O yes! I feel now our Saviour's incomparable grace, which often causes my tears to flow. I wish to be one heart and soul with you who inhabit the east. His blood has cemented us together,  
and



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and made us one. O! that I might be so uninterrupted-  
ly happy as I hear you are!

14.) *N.* in Lichtenfels. Since I love you, I will let you know my mind; but I have nothing else to speak of but my misery, and our Saviour's grace and love towards me poor creature. I thank him with tears that he has not despised me a poor forlorn man, but called me to the congregation, washed me in his blood, forgiven me all my sins, and now also fed me with his body and blood. Now I would fain live to him and for him alone, but I have still many faults and improper things about me. And that still causes many tears to flow. Yet whenever I draw near to him with a consciousness of my sinfulness, he comforts my heart again immediately. And when I have alacrity for it, I tell the ignorant what he endured for the sake of our souls, what he sustained in his body that he might reduce our bodies into proper order, and how efficacious his blood is to melt the hardest hearts of men.—I have three children, whom I most heartily recommend to your prayers. I also frequently remember you in my prayers.

15.) *P.* in Lichtenfels. Our Saviour is the mark towards which I press daily. My heart is now more chearful and warm than it was last year, because he has given me his holy body to eat. And since I hear every day the precious testimony of his death and sufferings, I also grow in the knowledge of him, as well as in the discovery of my own corruption. I will love him more and more, because he loved me first.

16.) *S.* I thought formerly that I had nothing bad in me, but now our Saviour reveals to me by his holy Spirit more and more, that my faults are innumerable. In this situation I go to him daily as a poor sinner, and beg him to sprinkle my heart with his blood. He reminds me often of his sufferings, and when I am rowing in my kajak, the following verse recurs often to my mind: "O! step for step let my soul bear—thy dear  
" soul company,—and take me with thee ev'ry where,—  
" to thy whole liturgy!" If I had not heard the gospel concerning him, I should still be wandering in blindness.

17.) *S.*

17.) S. and his wife, an aged couple :

Although our eyes overflow with tears (which was really the case, as soon as they begun to dictate) our hearts are nevertheless happy. Our Saviour has made us to be of one mind ; and he has also warmed our hearts ; now our constant prayer is, that they may never grow cold again. By his blood he can preserve them burning, &c.

—I suppose thou knowest that our Saviour has brought me and my family hither to Lichtenfels. At our first arrival we found no people here, the land was destitute of every thing, and we had no meeting-house. But now I rejoice that there are many here, whom our Saviour has washed with his blood ; and I give you thanks that you sent us a house, in which we now can daily hear of our dear Saviour, and hold our meetings, &c.

—Although I am still very deficient, yet I feel that our Saviour often melts my heart as the sun melts the snow. And then it is as with the lamp, when fresh oil is poured into it, it burns brighter, and can enkindle others. If I happen to be with heathens who still walk in darkness, I tell them that our Saviour has redeemed them also with his blood, and that if they would believe in him, they might become as happy as I and the other believers are. I also tell them, that he has delivered me out of darkness and brought me into the light of his wounds, and that I now have his bleeding form every day before my heart, and beseech him to teach me how to walk before his face. Yes (say I) I represent him to myself as wounded all over his body, his hands and feet pierced with nails, and his side transfixed with a spear, from whence blood and water flows upon my poor heart. In this manner I discourse with my countrymen. For since I have learnt to know my Saviour in this light, I love him with my whole heart, and rejoice in him.

II. *From youths, who however since then are grown up, and some of them married.*

1.) A. I am a poor child : But when I represent to myself our Saviour as dying for me, I pray after this manner : My dear Saviour ! bring my heart into its proper order ! thou alone canst preserve me, &c.

—Ever

—Ever since the death and sufferings of our Saviour made an impression on my heart, I perceive that what is bad in my nature has no power more over me. O! how thankful am I that God became a man like myself, and vouchsafed to put an end to my corruption through his death and blood. My daily prayer is, that I may experience the power of that blood, and that he would wash and cleanse my heart therein continually.

—When I question my heart; it answers me: Thou dost not yet love him enough. His amazing mercy confounds, and yet comforts me, &c.

2.) *B.* As long as my heart is occupied with our Saviour's merit and passion, my soul and body is kept from evil.—Without his blood, sin is too strong for me. O! that our Saviour might soon make me in soul and body conformable unto his own image; then I and my brethren should no more grieve our teachers when we are abroad in the summer. Therefore I will let him impress his cross and passion quite deep in my heart, so that I may every where be mindful of it.

3.) *J. L.* Because our Saviour knows all the thoughts of my heart, I speak to him thus: "Dear Saviour! thou didst become a man like me, yet without sin, thou hast borne all my members; make me therefore to resemble thyself, and keep me from every danger in soul and body."—I am determined, as well as my brethren who dwell in the east, to walk with Jesus, as one whose heart is washed in his blood.

—My desire is, that he and all his merit and sufferings may be so present to me as if I saw him. For though these bodily eyes cannot see him, yet my heart feels great cheerfulness at perceiving how he took all my debt upon himself on the cross. O how do I thank him, that he has shed his blood for the redemption and cleansing of me and all mankind, and that he is now intent upon uniting me to himself thereby, and changing me into his own image, &c.

4.) *J.* By these lines I acquaint thee, that in this year my love to our Saviour is increased, through the sensation of his death and sufferings, and my heart is thereby comforted. Otherwise I am good for nothing; and when I do not feel his blood in my heart, I am comfortless and  
 sorrow-

sorrowful until my Saviour makes me sensible again that he shed his blood for me. I thank him with all my heart, that he called me out of dark heathenism, and has revealed unto me his holy merits. In return, I will give him my whole heart as his property, that he may set me free from all those corruptions that caused him so much pain. Our Saviour has now also had mercy on me, and has given me to eat his flesh and to drink his blood in that holy communion. I will constantly keep in mind, that I am thereby embodied into him.

5.) *M.* Since he has drawn me unto himself, I will not leave him, but will pray to him that he may seize upon my whole heart as his own, because he died on account of those very sins that have so often made me heavy-hearted. I often think: What must he have endured, when he hung upon the cross for my sin's sake! this makes my heart tender, and I can say nothing, but only intreat him that he may enable me constantly to fix my eyes on his sufferings, &c.

—He having also bestowed upon me that great grace to feed on his body and blood, I am come to a determination to remain his intirely, and I beg of him that he may be all my life-time as precious, dear and near unto me, as he was at the Lord's supper, &c.

III. *From some Greenland married-women.*

1.) *B.* in Lichtenfels. I bear still in my mind what thou didst tell us of our Saviour, viz. That we may converse with him continually in all places. This I have learnt by degrees to understand and to experience.

—I am not able to describe, what a blessing our last Lord's-supper in the passion-week proved to my heart. I felt myself so sinful and that I was full of faults and wants; but my Saviour pardoned all. O! how thankful I am to our Saviour that you have sent us teachers, who instruct us in the institutions of our dear Saviour. For if they had not come, whence should we have been acquainted with any such thing?—My request to him is, that he may shew me more still my own misery: for then I go to him as a poor sinner, &c.

2.) *7.* What I poor thing feel at present in my heart, is, that I have placed my whole dependence on our  
Saviour



Saviour alone, and my desire is that the bleeding Lamb may be always near to my heart. His whole scene of sufferings, pain and death, shall be ever impressed on my heart, and remain the only cause of its joy. I know that if the Holy Ghost did not afford me a continual manuduction like that of a faithful mother, I should be in danger of falling into all sorts of misery, &c.

3.) K. Though I cannot see the Saviour bodily, yet I have him constantly before the eyes of my mind, and think a great deal of him. None but he is able to help me by his blood. I am sensible of my poverty, and know that my faults are numberless; but still I do not cast away my confidence in him; for he alone keeps me from evil, and I have no salvation but in him.

4.) K. Although I am an exceeding worthless sinner, yet our Saviour, according to the greatness of his mercy, is near to my heart, and I think often on my Creator, who has melted down my heart through his own blood. If I had remained among the blind heathens, I should certainly have been a tormented and despicable person: But my dear Saviour has not despised me. Yea indeed, if he had not suffered death for me, I must still have been tossed about in darkness. But now I am much rejoiced, since he died, and rose again. I have heard with many tears what our teachers have read and spoke to us in these Easter holy-days concerning our Saviour's passion and resurrection, &c.

5.) S. in Lichtenfels. When I feel my misery and corruption, I know of no other refuge but him and his wounds. He took care of me, whilst I was yet among the Pagans.—When we first came to this place four years ago, it had but a poor prospect;—but being informed that a meeting-house was sent us, we could not sleep that whole night for joy. Now it is really erected. I thank our Saviour and you all for it. But alas! we are not able to make you any recompence, &c.

—He has chosen, enlightened and comforted me, and lets me daily hear the most sweet words concerning his merits. When I meditate on these things, I am often at a loss what to say; especially at the Lord's-supper; I can only thank him with all my heart for his death and his soul's-agony, &c.

6.) S.

6.) S. I am happy, because I am sure that our Saviour loves me, and out of gratitude I also love him. Just as the little birds hide in the rock-clefts, in the same manner do I go in and out in the wounds of our Saviour, and I lay my heart beneath the bleeding side of Jesus to drink there. At the consideration of him, especially at the holy sacrament, I am ready to dissolve in tears. I am filled with humiliation and shame, when I reflect that I have the privilege to enjoy his precious flesh and blood, to nourish and strengthen me, &c.

7.) S. in Lichtenfels. I have no brethren or sisters according to the flesh, but I have been much rejoiced to be informed by the letters, that I have so many spiritual brethren and sisters that belong to our Saviour, &c.

Now I will tell thee how it went with me last year, both in regard to my misery and my happiness. I was very heavy when my little son lay ill so long. I besought our Saviour to take him home. He did so, and I thank him for it. At that time, I recollected how afraid I was formerly of death. But since I have been ascertained that our Saviour by his death has abolished death, I am rejoiced; and when he will be pleased to call me, I will kiss the wounds in his hands and feet, yea all his wounds, as Mary Magdalen did. But whilst here, I beseech him to let me sit at his feet, as Mary, Martha's sister, did, that I may hear words of life from him; and when I go to bed or rise, that he may be inly near to me with his pale corpse and innumerable wounds. As often as I ponder on his great love to me poor sinner, I am so covered with shame, that I know not what to say. For I do not love him enough by far. I cannot sufficiently express my gratitude, that he has allowed my husband also to partake of the sacrament, so that we now can eat his flesh and drink his blood together. I also give you thanks for sending us teachers, who shew us the true way of life, even the bleeding Saviour, who died for us and redeemed us with his blood from every sin. Now I conclude, and am thy poor weak S. K.

8.) Z. —I still remember what thou saidst to us when here. At that time I had no notion of the company of helpers, to whose number I have since been added: But I thought frequently on the wounds of our Saviour,  
and

and wished to have my heart replenished with his blood. And now I have no greater satisfaction than our Saviour and his sufferings, and though I do not see him, yet I approach to him in my poverty, and he makes me happier every day. I chuse to abide in him, and as a little child to be taught by him, &c.

—It is very true that I am helpless, but all I have to do in this world is to keep fast hold of our Saviour; and there is nothing that affords me any delight but the blood of my Saviour, and to behold his nail-prints. Had he not been nailed to the cross, I must have perished eternally. Our Saviour is of a truth amongst us in our meetings, but to me he is nearest of all at the holy sacrament, &c.

#### IV. *From some widows.*

##### 1.) *E. A helper among the widows.*

I thank our Saviour continually, that he has given me to feel that I am a poor necessitous human soul, and as such I surrender myself up to him. When I think or speak of him, my heart grows so tender, that my tears soon begin to flow. As I have spent this winter in a constant near communion with him, so he gives me more and more to see wherein I am still deficient. Expressions fail, and I stand amazed to think on our Saviour's love in his sufferings. I would not willingly be at the least distance from him, and as I love him so much, I embrace and kiss him in spirit continually, &c.

—I love my bleeding Saviour with all my heart, and my inclination is and will be to converse with him perpetually.—Thou dear Atterfok! how is it, that whilst I am speaking to thee, I cannot refrain from tears? How will it be when I shall see our Saviour bodily, and speak with him? when I think on going home, I am exceedingly rejoiced, &c.

—The Saviour is my only husband, and I beg of him with tears not to remember my numberless faults; I also beg him to preserve me in the same mind with all the brethren and sisters, seen or unseen, and in the happy feeling of his wounds, where I, as a very great sinner, obtained forgiveness of my sins, &c.

—My dear sisters, the widows! Although we are very distant from each other in body, yet we are nigh in spirit, and will jointly rejoice in God our Saviour.

My

My faults and wants are innumerable. It is the Holy Ghost that shews them unto me, otherwise they would escape my notice; but I am always richly comforted at every participation of Jesus's body and blood, for which I thank him with tears of gratitude. I also thank you for your present; we can send you nothing in return but our letters and our love, because we are really very poor, &c.

2.) J.—I experience that our Saviour has patience with our misery, and I confide in him, that he will make me more pure and pleasing unto himself. His grace and love is unfathomable. If it was not for his blood, I should at every turn be in danger of being lost; but I thank him that he preserves my heart happy and serene. I also am divinely convinced, that it is himself alone, and none else that saves me; for he has healed my heart by his stripes, and I childlikely thank him for it. And although I am pretty far advanced in years, yet I imitate the little hungry children, in running straight to our Saviour, and begging, and he revives my heart with his blood. For this reason I will abide cleaving to him without interruption.

3.) M. in Lichtenfels. Although I am undoubtedly a very useless creature to our Saviour, and have often caused his heart pain with my untowardnesses, nevertheless he looks upon me in mercy, and I never can leave him, nor he me. He has endured much on my account, therefore it is but just that I should now live to him alone, &c.

—I well perceive that I am in very deed the most unworthy of all my sisters; and I freely own myself such, because in this low estate, he draws nigh to me and comforts me with his presence. And since he loves me to such a degree, it makes me blush for shame before him, and I could wish that my whole life was spent in praise and thanksgiving for all his wounds and sufferings.

4.) Z. I know that I have no other Saviour but the wounded and crucified one; he is my Redeemer. Because he hath so loved me and called me from among the heathen, I will love him with my whole heart. Rejoice with me! I am greatly rejoiced at the powerful



sensation of grace imparted to my heart at the participation of the body and blood of Jesus, and at the enjoyment of every other blessing. I kiss and greet you all my sisters, ye widows: our Maker is our husband; that is matter for our joy and for love to him, &c.

*V. From some single sisters.*

1.) *A.*—At the time of thy visit here, though I was baptized, yet I had no solid feeling of our Saviour and his merits, and was often put to shame when I saw that others, who were baptized after me, became happy hearts before me, and partakers of the holy communion. At last our Saviour got my whole heart, and made me also a partaker of his flesh and blood. That made my heart quite soft. I thank our Saviour with tears, that the congregation bears such love towards us, as not only to supply us with teachers, who instruct us concerning him, but also with books in which we ourselves may read concerning that great matter. Last winter we spent often half nights together in our house in reading, singing and conversing together about it, &c.

—O that our minds might more and more resemble the mind of our Saviour! we think in this respect as you do. I cleave close to our Saviour, and speak to him with tears of all my deficiencies, and I know that he will not turn me away, since from him I must have every thing I stand in need of. Throughout this winter we have often experienced our dear Saviour's presence in the midst of us, and are very thankful for the harmony and love prevailing amongst us, &c.

When I make a thorough scrutiny of my own heart before our Saviour, I still find out many things which make me ashamed. I therefore daily implore his coming to me with new grace, and thank him for my deliverance through his sufferings, and for the nursing care of God the Holy Ghost, &c.

2.) *B.* in Lichtenfels. At the consideration that I have not sought him, but he me; my heart is filled with amazement and thanksgiving.—Although we be outwardly at a vast distance from one another, yet our Saviour hath directed our thoughts to one point. To him alone we live, and in him we confide, &c.

3.) *C.*

3.) *C.* in Lichtenfels. Though I weep on account of my misery, yet I feel comfort too, since I know that our Saviour does not disregard the low estate of his poor handmaids, but likes to bless them. My daily request to him is, that he may sprinkle and anoint my heart with his blood, and prepare it to be his habitation and possession. My dear sisters! it is true I have not seen your faces, but I am one with you in spirit, to live to that Saviour who died for us in order to release our souls and bodies from every thing that might prove hurtful to us—O! his body and blood is an inexpressible dainty for my poor heart. When I am led into the consideration of his dying love, I stand dumb before him. O! that love! that could constrain him to die for us, to redeem us and to wash us from all our sins in his blood, so as to remember them no more! eternal thanksgiving is due to him for it.

4.) *M. H.* Yes! I feel sensibly that I am a poor sinful creature. When I meditate on our Saviour, I find myself so defective that I can bring no words together; but yet I cannot let him depart from my eyes, neither can he leave me nor forsake me, for he has redeemed me from my sins. When I take a walk among the rocks and pray, I feel his nearness; for he does not treat the poor-ones with contempt, and therefore I press the closer to him.—Remember us before our Saviour, that he and the impression of his death and sufferings may constantly abide in our hearts; then we shall live to his joy and yours, and when he calls us home, we shall kiss the wounds in his hands and feet for all the grace he has bestowed upon us.

## SECOND APPENDIX.

As the missionary *Frederic Boehniß* departed to his Lord on July 29, 1763, I will here insert his life, and so conclude this History of the mission.

“ I Was born (writes he of himself) the 16th of  
 “ April 1710, at *Kuhnnewald* in *Moravia*, where my  
 “ father was a miller, and according to his best insight  
 “ recommended the fear of God to me. At first I had  
 “ no inclination for a pious life; but as I grew in years  
 “ and understanding, I became very uneasy in my mind,  
 “ especially when I thought on death, and I often went  
 “ weeping alone into the field without properly know-  
 “ ing why. At the time of the general awakening in  
 “ *Moravia*, about Easter 1722, coming the first time into  
 “ a meeting of the brethren, and hearing the late happy  
 “ witness of Jesus *Melchior Nitschman*, preaching and  
 “ praying, my heart was so powerfully laid hold of by  
 “ grace, that it was melted in numberless tears.  
 “ Upon this I resolved immediately to emigrate, and to  
 “ look out for children of God. I went every morning  
 “ and evening into a garden with my cousin *Matthew*  
 “ *Boehniß*, where we prayed on our knees, with our  
 “ faces turned towards *Saxony*, in hopes that God in  
 “ his good time would conduct us thither. The first  
 “ company that fled, would not take me along with  
 “ them, in order not to expose my parents to vexa-  
 “ tious examinations and troubles. But on Palm-Sun-  
 “ day 1725. I intruded myself upon another company  
 “ almost by force, and fled with them the same night.  
 “ On Easter-Sunday we heard the first Lutheran sermon  
 “ at *Panten*, and soon after the late servant of God Mr.  
 “ *Schwedler* in *Niederwiese*, whose prayer made a pow-  
 “ erful impression upon my heart. On the first Sunday  
 “ after Easter we arrived at *Bertholdsdorf*, just to the repe-  
 “ tition of the Rev. Mr. Rothe’s sermon, and there we  
 “ found the whole congregation of *Herrnbuth* assembled  
 “ together. It was indeed no small joy to me, that  
 “ our

“ our Saviour had brought me according to my heart’s  
 “ wish safe to Herrnhuth; but outwardly I saw little  
 “ prospect of finding a maintenance, every thing there  
 “ appearing still very uncultivated and bare. I attempt-  
 “ ed to learn the weavers-trade, but as it disagreed  
 “ with my health, I was placed in the orphan-house  
 “ at that time as assistant among the children. But  
 “ growing more sickly here than before, I resolved to  
 “ become a gardener. In the mean-while I took four  
 “ journies into Moravia, and at the third I brought out  
 “ with me five persons, among whom was my young-  
 “ est brother.

“ In the year 1731, at the return of the Right Hon-  
 “ ourable the Count of Zinzendorf from Copenhagen,  
 “ much was spoken concerning the *Negroes* and *Green-*  
 “ *landers*: this excited a strong impulse in my mind to  
 “ go to Greenland; and as I communicated it to *Mat-*  
 “ *thew Stach*, who was at work with me in laying out  
 “ and levelling the burying-ground, he told me to my  
 “ joy that he had the same thoughts. We made our  
 “ mind known to the congregation in a letter, and  
 “ continued meanwhile our work in stillness, in ex-  
 “ pectation of hearing further of the mission to Green-  
 “ land. Some time after, I accompanied Brother  
 “ *Christopher Demuth* on his journey to Prussia and Li-  
 “ thuania, to visit the *Salzburg-exiles*; and as Matthew  
 “ Stach during that interval, Anno 1733, was gone to  
 “ Greenland, I together with brother *John Beck* follow-  
 “ ed him thither Anno 1734. At our arrival we found  
 “ that the inhabitants of Greenland were carried off by  
 “ an epidemical sickness for many miles round about  
 “ us; nevertheless we made a covenant and signed it,  
 “ importing, that if even in ten years not one Green-  
 “ lander should be converted, we would not suffer our  
 “ spirits to sink, but would endure to the end. Our  
 “ outward want of necessaries, the dangerous and diffi-  
 “ cult sea-voyages to seek provisions, the contempt of  
 “ our neighbours, the reproaches and spiteful machi-  
 “ nations of the heathens, who were prejudiced against  
 “ us and would not hear us, the difficult language, and  
 “ many inward and outward sufferings, often oppressed  
 “ me inexpressibly, and it was in this situation that I  
 “ com-



" composed that hymn : Here is a little company, &c \*.  
 " But still the lively hope that we should once see a  
 " flock of believing Greenlanders about us, and the  
 " great love to these savages, whom I could have wept  
 " into the very heart of our Saviour (if I may be allow-  
 " ed the expression) encouraged me again, and ena-  
 " bled me to suffer every affliction chearfully. When  
 " our Saviour made us a present of the firstling of this  
 " nation *Samuel Kajarnak*; I thought for joy with Si-  
 " meon : " Lord ! now lettest thou thy servant depart  
 " in peace, since mine eyes have seen thy salvation in  
 " this heathen." But this joy was but short-lived. Our  
 " Samuel was obliged to fly, being pursued by mur-  
 " derers. We were frightened by various false reports,  
 " as if the Count of Zinzendorf was lost in his voyage  
 " to *St. Thomas's*, and were often told that our mission  
 " would soon be at an end. Through the blessed visi-  
 " tation of the Rev. brother *Grafman*, Anno 1740, we  
 " were afresh strengthened; and at that time I was  
 " joined in matrimony with sister *Anna Stach*. Soon  
 " after ensued the blessed awakening amongst the hea-  
 " thens, which greatly encouraged us to labour among  
 " them. But having endured many internal and exter-  
 " nal heavy circumstances for the space of nine years ;  
 " I set out in 1743 for *Germany*, to refresh myself in the  
 " congregation. I shall never forget with what grace  
 " I was there overpowered, and how often I was melted  
 " down with joy and shame before the feet of my dear  
 " Saviour. In the mean-while my wife came also, and  
 " brought our two children into the nursery. In the  
 " year 1745 we returned again to *Greenland* on board a  
 " ship from *Amsterdam* destined for the whale-fishery,  
 " where I was obliged to perform the chaplain's office ;  
 " and we enjoyed the years following very happy times  
 " among our dear Greenlanders, till in the year 1749  
 " we obtained leave, for the second time to visit the  
 " congregations. We steered our course first to *Pen-*  
 " *sylvania*, where we not only visited the congregations

\* Our late brother composed many other hymns ; but I have only caused  
 the above-mentioned to be printed at the end of the year 1737, because it  
 gives such a lively idea of the situation of affairs relative to that mission at  
 that time.

“ at *Bethlehem, Nazareth, Gnadenhal, Christian’s-brunn,*  
 “ &c. but also partook of the holy sacrament with the  
 “ Indian-congregation at the *Mahoni*, and assisted at a  
 “ baptism. From hence we went to *England*, and  
 “ were for four months together refreshed both tempo-  
 “ rally and spiritually at the house of the late Ordinary  
 “ of the brethren in *London*. In the year 1750 we vi-  
 “ sited the congregations in *Holland, Germany, and Silesia,*  
 “ and were truly astonished at all the good which the  
 “ Lord had done for his people in so short a time. Hav-  
 “ ing been present at the synod in *Barby*, we returned  
 “ again in 1751 with new strength and courage to our  
 “ work. During the years 1757 and 1758, when I  
 “ supplied brother *Beck’s* place, the grace of my Lord  
 “ Jesus Christ approved itself in a very powerful man-  
 “ ner on my heart, notwithstanding all my weakness  
 “ and unfitness; and he owned my poor testimony  
 “ amongst the heathen. Being released again by bro-  
 “ ther *Beck*, I went the third time to *Herrnhuth* in the  
 “ year 1759, and enjoyed many blessings, particularly  
 “ whilst attending the lectures and discourses of the  
 “ late Ordinary. But little did I then imagine, that in  
 “ the month of May 1760 I should assist in carrying his  
 “ venerable remains to the burying-ground! This loss  
 “ made me shed numberless tears, and caused me a deep  
 “ concern and sorrow. But our Saviour comforted my  
 “ heart with a full assurance, that he would not let the  
 “ work which he had begun through this his chosen  
 “ Servant, drop or be interrupted, but complete it by  
 “ means of his successors. With this hope I set out  
 “ again to *Greenland* in the year 1761, and arrived with  
 “ my company on Aug. 1, safe and well at *New-*  
 “ *Herrnhuth.*”

Thus far our late brother’s own hand-writing.

During this long and dangerous voyage, he was al-  
 ways seen chearful and happy: but inwardly he believed,  
 that it probably would be the last; and his mind seemed  
 to be much engaged with the thoughts of departing and  
 being at home with the Lord. He would frequently re-  
 cite to his companion, the compiler of this history, (who  
 had not been present himself) some passage or other of  
 the late Ordinary’s last hours and sayings, and always]with  
 tears

tears in his eyes. He employed himself chiefly with reading the latest congregation-writings, and generally concluded with singing softly some hymns, especially those composed by the late happy Count *Christian Renatus*, which were particularly relished by him. He entered anew upon his office in Greenland with an humble and yet confident and believing heart, and his discourses were hearty, moving, attended with unction, and often with tears. Their chief contents were, the unspeakable love of our Lord Jesus towards his poor creature man, which constrained him, even to suffer death for them. He made it his principal concern to obtain a true knowledge of the heart's-situation of the Greenlanders, to distinguish properly between human infirmities and actual unfaithfulnesses, and to treat them accordingly with lenity or rigour, and yet at the same time to endeavour to gain the persons with meekness and maternal love. In his conversation with the Greenland helpers, one observed a peculiar tenderness and unction. He heard what they advanced with friendliness and patience, gave them solid advice, rejoiced when things went well, but was also not dejected when it did not succeed among the people according to his wish; he then pointed out the cause of every disorder, gave them useful admonitions, and exhorted them to new faithfulness, and to shew good example to the others. In the conferences with his European fellow-labourers, he was condescending and not self-opinionated, and was always intent upon keeping up the unity of the spirit in the bond of love. One could perceive that his office among the Greenlanders lay, especially for these last years, with great weight upon his mind, and he was frequently observed to retire into solitary places to pour out his own concerns, and those of the people committed to his charge, in fervent prayer to our Saviour. He was exceedingly concerned lest the Greenland flock might increase in number by means of such, who come to them rather with a view of temporal than spiritual advantages: and he could not rest satisfied in this scrutiny, until he was convinced upon solid grounds, that they were indeed awakened by the Spirit of God, and had experienced the power of the gospel of Christ. He assisted his brethren in temporal affairs.

affairs as his strength and other avocations would permit. In August 1762, he returned from an excursion in a very rainy day wet to the skin, and complained of a violent head-ach. We advised him to be more careful, and not expose himself to such weather, which causes the most sicknesses in this country; but seeing the accumulated labour of his Brethren, he would still risk his own health to assist them. In Autumn, the same year, he took a journey to the Islands, to visit some sick Greenlanders, and to administer medicines to them as well as spiritual advice; for he was also their physician in ordinary. Towards the close of the year his head-ach increased to that degree, that he was obliged to preach and to keep the meetings with his head bound. In May 1763 his head swelled, which grew so painful to him, that he was often scarce master of his senses; and yet he continued his function among the Greenlanders with unparalleled faithfulness and blessing, till within three weeks of his departure; and the last sermons which he preached will not be forgotten among that nation. On the 12th of July, attempting in company with a Greenlander to use some exercise and to take fresh air in the field, as he was descending from a rock, he was seized with a dizziness, and falling down, was wounded on the head. He was now obliged to take to his bed. He soon signified not only his desire, but likewise his full assurance, that he should soon go home; he sighed often to our Saviour, but was composed and happy, tho' he could not speak much. But in the night of July 16, he seemed to recover his vivacity and speech, so as to be able to converse with his Colleague, who watched with him, about several material affairs. He then called for his wife, who was also sick, and had a hearty, meek and humble conversation with her, recommended her and their children to the care and protection of the Lord, and at last laid his hand on her and his youngest son lately born, and imparted his blessing to them. We presented him some bread and wine for refreshment; this made him recollect the great grace and favour of having administered the sacraments to the believing Greenlanders; and at the same time he most



ardently implored our Saviour's pardon for every omission in his office and calling. And when his Colleague put him in mind of our Saviour's gentleness and tenderness, he replied: "O! yes! that is true, so he has ever approved himself to me." From that time he spent the remaining moments in still conversations with his Lord, of which we could understand some broken sentences. Once he said distinctly: "Our Saviour pays me frequent visits, and will soon fetch me home." July 24, he received the holy sacrament for the last time, and then lay mostly in a constant slumber, till July 28, when he once more joined in singing some verses treating of the happiness of being with the Lord. On the 29th of July he said with a broken voice, "My dear Saviour is now come to take me home;" and at four o'clock in the afternoon, the moment came, when he gave up his soul unto his faithful Creator and Redeemer, during a happy departure-liturgy held by the Brethren present, in the 54th year of his age, 29 years of which he had spent in the service of the Greenland-congregation, and 23 in a contented and happy marriage, which had been blessed with 8 children.

As many of the Greenlanders as at this time of the year were at home, were immediately called together to hear the notification of the happy departure of this their faithful minister, the first instance during almost thirty years; which caused a very tender emotion and innumerable tears. Letters were sent by two Greenlanders to the colony at South-bay, 80 leagues North of this, to convey, if possible, an account of this event to Europe by the ship there ready to sail, and we succeeded to our wish. Mean while all our Greenlanders assembled, and also many Heathens from the neighbouring islands, to be present at the burial; and in their presence, a discourse was previously held by the Missionary Ballenhorst; and then the tabernacle of this venerable witness of the death and sufferings of Jesus Christ among the Greenlanders, was decently interred in the burying-ground of the Greenland-congregation. *Let his bones flourish again out of their place.* Ecclus. xlix. 10.

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